

Evangelical Christendom.

OCTOBER, 1876.

THE MONTH.

UPON authority beyond all question it is now made clear that with reference to the terrible atrocities committed by the Turks in South-eastern Europe, there has been no such exaggeration in the matter as not long since was so confidently alleged. The more the brutalities of the Turkish soldiery in Bulgaria and elsewhere are inquired into, the more fearful and appalling they appear. They now stare us in the face as deeds of savagery which, *à priori*, might have been pronounced impossible, but which the most rigid investigation has demonstrated to be absolutely true. The original statements first of the Correspondent and afterwards of the Special Commissioner of the *Daily News*, have been abundantly confirmed by the official reports alike of Mr. Schuyler to the United States Government and of Mr. Baring to our own. That storm of just and overpowering indignation at these enormities which has shaken—almost convulsed—this country from one extremity to the other, has been fully and completely justified. It would have been a dishonour and disgrace to British civilization and humanity, to say nothing of religion, had the righteous wrath which stirred the British nation to its very depths not found free and adequate expression. No considerations of mere policy, however sound—no regard for English interests exclusively (which some tell us our outspoken denunciations have endangered), could rightly have been suffered to silence a great national protest, called for on every ground of morality, decency, and justice, no less than of mercy and compassion. In proportion to the intense abhorrence which has everywhere been excited by the shameless and cruel outrages perpetrated by the Turks, has been the public dissatisfaction, first with the incredulity, then with the apathy evinced by our own Government in relation to barbarities so awful. It needed not the careful collation of facts and dates by Mr. Gladstone in his now celebrated pamphlet to prove that our Ministers were first absolutely sceptical, then remiss in ascertaining facts, and lastly, when the facts could no longer be denied or disputed, wanting in vigour and energy in their remonstrances with the Government of Turkey. No one accuses the British Cabinet of complicity, even in the least degree, with deeds so revolting; no one dreams of imputing to them the slightest sympathy with, or approval of, crimes so abhorrent to the feelings of all right-minded and honourable men. Indignation, therefore, whether on their own part or that of their apologists, at any such supposed charges, is utterly beside the mark. What finds expression at the meetings throughout England on this subject is the conviction that whereas the English Government ought to have been the first to know of these outrages, it was, on the contrary, the last to be convinced of them; that whereas, had it inquired promptly and acted energetically, it might and could have stopped them, by its own inertness and delays it virtually suffered them to continue for at least two months unimpeded and unchecked. To this charge we have as yet seen no valid or satisfactory reply. Our traditional policy in relation to the Porte, and the supposed importance of maintaining it, seem to have blinded the eyes of the

Cabinet to other and extraneous considerations. This is matter for unqualified regret; but although the past is now beyond recall, it is not too late to insist on the strongest possible guarantees for time to come. The question is not a party one, although in some quarters no efforts have been spared to represent it as such. It far transcends all mere party considerations; it is a question of humanity, of justice, of national self-respect, and of faithfulness to moral obligation. There is no desire on the part of those who feel most keenly in this matter to turn it to any inferior or partisan account. Ministers have yet an opportunity of retrieving their position, and of regaining, simply by meriting, the confidence of the country in relation to their Eastern policy. Let them but do this, and the past will be forgotten. The nation is disposed to be generous if only the unmistakable expression of its feeling is allowed its due and proper influence in the Councils of the State. And what is the conviction which, throughout the whole of English society, has within the last three months been rapidly maturing—a conviction shared in by statesmen of no less eminence and experience than Mr. Gladstone and Lord Stratford de Redcliffe, that veteran in Oriental policy? Briefly and mainly it is this: that England, as the result of the Crimean War, came under additional and special obligations to protect the oppressed Christian races subject to the Porte; that she is now imperatively called upon to interfere for their protection, and in such sort as to prevent, effectually and for ever, a repetition of the shameless outrages so recently inflicted on them by the Turks; that the best means of accomplishing this end will be to insist on their "administrative autonomy"—that while nominally subject and actually tributary to the Government of the Sultan, they shall, so far as their own internal administration is concerned, be independent principalities or states. They would thus, it is concluded, enjoy the blessings of liberty and peace, and yet remain, as before, a barrier against the aggressions of any Power of ambitious tendencies, seeking, at the expense of Europe, to profit by the weakness and decadence of Turkey. Some such modification of our past and present policy as this, is, no doubt, urgently required. The task, in any case, will be difficult; it cannot be accomplished by our Government alone, and it would be unwise to pronounce hastily either on the precise form which the change should assume, or the parties by whom it should be carried out. On these points there are, as might be expected, differences amongst the most sagacious and thoughtful of our politicians. Mr. Gladstone, in his pamphlet, has fully set forth his own views, and in his address to his constituents at Blackheath had given them expression in a yet more popular and telling form. His plan may differ slightly from that of Lord Stratford de Redcliffe, and each, no doubt, may require modification when details come to be discussed. But both these statesmen, and Earl Russell too, are agreed upon the main principle for which they and the great majority of the nation are alike determined to contend, and we sincerely hope that that principle, so clearly and so forcibly expressed, may at length tell upon the Government. Ministers appear hitherto to have considered that their policy and that of preceding Governments comprised but two objects—the preservation of the peace of Europe, and the maintenance of the material interests of Britain. Important as these objects clearly are, the nation has just shown that something more is included in its estimate of what a true and righteous policy demands. The vindication of outraged justice, honour, and humanity—the defence of the helpless and oppressed—are, in its view, essential elements of any policy which would answer this description. Nor are these ends either incompatible with the maintenance of British interests abroad, or likely still farther to imperil the prospects of a European peace. The very contrary we believe to be the fact. Let but the concurrence of the other Powers be obtained, and Turkey must listen to the counsels of united Europe—

must, in short, comply with her demands. The Porte neither can nor will reform its own internal government. It may promise to rule its Christian subjects better for the time to come, but such promises are not worth the paper on which they may be written. What the British public ask is, that it shall be deprived for the future of the power to oppress, to persecute, and to destroy its Christian subjects; that the Powers of Europe shall, in fact, unite to impose these terms of peace upon Turkey, and to guarantee their execution. The interests of England, no less than the tranquillity of the Continent, would, by such a step, be promoted and secured. The Government have, therefore, before them an opportunity which, if so inclined, they may use to the best possible account, both for themselves and for the country. In adopting such a course as that suggested, they would find themselves irresistibly backed up by public opinion, and would, we believe, encounter no insurmountable obstacle in the way of obtaining the co-operation of the other European Powers. But if they will pay no deference whatever to public sentiment at home—as the speeches alike of Lord Derby and Sir Stafford Northcote, and of the Premier himself at Aylesbury, give, we fear, but too much reason to infer—they will not only miss their opportunity of interfering with effect in this momentous question of the East, but incur an amount of unpopularity which may seriously impair their position and their credit as a Cabinet. Under such circumstances, should that unpopularity be turned to party and political account, the responsibility for such a result will rest wholly with themselves.

It is no matter of surprise that Servia, in her conflict with Turkey, has found herself worsted in the field. As the campaign proceeded, it became manifest that the overwhelming numerical superiority of the Turks would of itself suffice to give them, at the very least, a decided advantage at its close. No other result, indeed, could reasonably have been looked for, unless other Powers and other armies had appeared upon the stage. It was natural, under such circumstances, that Servia should seek the mediation of the Powers to procure at least a cessation of hostilities, in anticipation of negotiations for a peace. This is exactly what the Turkish Government, on the representation of those Powers, and of England especially, has at length conceded. It is not a formal armistice, which would have recognized belligerent rights, but a brief truce, granted on the understanding that a basis for negotiation has been laid. This respite from actual warfare is, however, of great advantage to the unfortunate Servians, and scarcely less so to the Turks themselves, for although thus far victorious, yet whilst Alexinatz remains unsubdued, and the road to Belgrade not yet clear before them, their triumph cannot be regarded as complete. Moreover, their army has to be supplied with provisions from its base—a work of time and difficulty; heavy rains have set in, military operations are impeded, and the campaign for this year must soon and finally be closed. All these circumstances tend to pave the way for diplomatic action, which has now fairly begun, and although the terms proposed by Turkey are not such as the Powers are likely to accept, it is understood that they are not regarded as an ultimatum. We cannot, therefore, but entertain the hope that the hostilities, once suspended, may not again be renewed, that the fearful effusion of blood may be stayed, and that the work of pacification may be carried to a final and auspicious end.

It is satisfactory to note that the universal expression of sympathy with the oppressed and afflicted populations of the Christian provinces of Turkey does not confine itself to words. However justifiable and important these may be—however indispensable it manifestly is that we should be plain and outspoken in our utterances

on this painful theme, and thus bring to bear upon the Porte all possible foreign influence to secure some amelioration in the condition of the Christian races still subject to its sway, something more than this is at the present juncture imperatively needed. The Bulgarian and other Christians who have survived the recent massacres urgently require extraneous aid to provide them, in anticipation of the coming winter, with food, shelter, and the other necessities of life. They have been left in many districts in a state of almost utter destitution, and need to be supplied with seed, corn, cattle, and other indispensables, this year's crops having been in places entirely destroyed, and their own cattle carried off. At many of the meetings throughout this country resolutions have been passed urging our Government to represent to that of Turkey the necessity existing that these poor people should be supplied, at its cost, with shelter, food, and clothing. It will not suffice, however, to rely upon the Turkish Government for doing this; hence in every direction funds are being raised and contributions largely given for the sufferers' immediate relief. In this work of mercy and compassion men of all classes and denominations—corporate bodies, societies and associations of every kind, cheerfully and heartily combine. At many of our places of worship also offertories are presented and collections made, while private liberality is everywhere active and alert. Nor is this all: Canon Liddon has already left for Bulgaria, and Lady Strangford is about to follow, to superintend the distribution and disposal of the funds. That the timely aid so gladly given may alike benefit both donors and recipients will be the prayer of all true Christian hearts. It is well that British sympathy for the distressed should take this practical and patent form. We may add, that the committee of the Turkish Missions' Aid Society have undertaken to transmit to the American missionaries on the spot such contributions for the relief of the sufferers as may be entrusted to their care.

Another monarchical revolution has taken place at Constantinople. Murad v., pronounced by general consent to be incapable, has been deposed, and his brother Abdul Hamid raised to power in his stead. The event appears to have been regarded by the people with profound and absolute indifference. The dethroned Sultan, whose brief tenure of sovereignty had lasted barely five months, has been relegated to the obscurity from which he sprung, and seems even now to be forgotten. In this case, the grounds for deposition were strictly personal, and no political significance is attached to the event. It may, however, have important political results. That will depend upon the character and views of Abdul Hamid, who is said to be a man of thought and education, of a strong mind, and a resolute, determined will. He has already been girded with the sword of Othman, a ceremony equivalent to the coronation of a sovereign in our own and other countries. It is supposed that the important diplomatic negotiations now in progress have hastened his accession to the throne; it being indispensable that a Sultan capable of receiving the representatives of foreign Powers, and to whom they might at once be accredited, should be invested with the royal dignity. Of the political prepossessions of Abdul Hamid II., if he have them, little that is authentic can be ascertained. Even if he be a Prince of humane tendencies, desirous of peace, and disposed to favour the Liberal or reforming party, he may nevertheless be unable to stem the tide of corruption, administrative and judicial, which throughout Turkey poisons all the channels of authority. It is well, therefore, that we should not be over-sanguine respecting any improvements, either in the internal administration of Turkey herself or her relations to her Christian subjects, as the result of his accession.

Spain is once more reviving her old reputation for Romish and ecclesiastical intolerance. Notwithstanding the Eleventh Article of the new Constitution, by which freedom of conscience and worship is guaranteed to non-Catholic communions, the Ultramontane party in the Cabinet, the reactionary advisers who now rule in the councils of King Alfonso, are doing their very utmost to reduce to a minimum the toleration recognized by law. Protestants everywhere are now exposed to a harassing although petty persecution. They may, it is true, still meet for worship, but their worship must be conducted with the strictest privacy. They must not even affix to their school or chapel doors any notices of their services or meetings, on the plea that such notices would be "public manifestations," calculated to endanger public order and security! It is even stated that in some districts Protestant schools have been ordered to be closed. These violations of the spirit, if not of the letter, of the Constitution, have, it is stated, been the subject of frequent communications between the English and German Governments. It has also been alleged that the English Cabinet has addressed itself to that of Spain upon the subject. The Spanish Cabinet has chosen, from its own point of view, the most fitting time to inflict upon the Protestants its contemptible and cowardly acts of petty persecution. Neither the German nor English Ambassador is at present in Madrid, neither the Cortes nor the English Parliament are sitting, and the leading Opposition members of the former, the chiefs of the Spanish Liberals, are nearly all at a distance from the capital. The Government, therefore, has everything its own way, and can indulge its persecuting tendencies without check or interruption. The public opinion of Europe may, however, in due time, induce them to retrace their steps. It is not to be supposed that that opinion will regard with any tolerance whatever proceedings so completely out of harmony with the spirit of the age, and a practice so repugnant to the feeling of enlightened men, of whatever country or creed.

Amidst all the strength of feeling awakened in the country on the subject of the Bulgarian atrocities, in presence also of the general desire to preserve or to restore the peace of Europe, and the many various and conflicting projects put forth or hinted at in order to that end, there has arisen a very wide-spread conviction that our Ministers would do well to seek the counsel and the aid of Parliament, and that for this purpose an autumn session should be held. In this belief Mr. Gladstone, Earl Russell, and other political men of influence and weight, have expressed their unreserved concurrence. It had been hoped that the almost unprecedented manifestation of public feeling on the subject of our Turkish policy would of itself have influenced the action of the Government; this failing, the desire naturally gained ground that Parliament—the constitutional expression of the nation's will—should be consulted in a matter so important. From the tone of Lord Beaconsfield's speech at Aylesbury, we fear that this desire, however natural and just, is doomed to disappointment. The Ministry appear so strong in their self-reliance, so superior to what they deem the prejudices of the nation, that they do not feel the need of any such assistance. On many grounds this fact is matter for regret. It would have allayed excitement had the judgment of the people been appealed to through its legal representatives, and any course adopted by the Cabinet, with their concurrence, would have strengthened the hands of our Government in its projects for concerted action with the other European Powers. The present crisis is, indeed, one in which the nation needs all the wisdom that experience affords, all the aid that sound principle and sagacious statesmanship can give, to guide its policy aright. May that wisdom especially which cometh from above descend upon our public men, that, in our

foreign as well as our domestic policy, they may seek, above all things, to do that which is right, remembering that "righteousness exalteth a nation," whilst "sin is a reproach to any people!"

Dr. Copleston, the new Bishop of Colombo, has inaugurated his episcopate by a raid upon the Church missionaries in the island of Ceylon. His claim to exercise the authority of his office over all their agents, clerical and lay, and to wield supreme control over all their stations, preaching-rooms, and schools—a claim put forth immediately on his arrival in the island—has of course aroused intense and active opposition. The constitution of the Church Missionary Society, as a body independent, as such, of episcopal jurisdiction, appears to be specially offensive to the Bishop. He evidently regards it as an *imperium in imperio*, which must, at any cost, be overthrown. It is easy to assert that because the missionaries in question are clergymen of the Church of England, they must of necessity in all things be subject to the authority of [a bishop in Ceylon; it is, however, by no means so easy to prove this assertion. These missionaries are not beneficed incumbents in the island, and the mission work in which they are engaged is not that which bishops, as such, are appointed to control. The real offence of the missionaries consists in their availing themselves, in the practical prosecution of their work, of the aid and co-operation of Christians of other Churches or denominations than their own. These persons, of course, are not amenable to the jurisdiction of the Bishop in any way, and just upon that ground Dr. Copleston objects to any of the clergy of the island acting with them in efforts for the evangelization of the people. From his point of view, the Tamil Coolie Mission, the immediate occasion of dispute, if a Church society, must, of course, be subject to himself; if not, it is not a society which he can recognize, or in which he can permit any clergy residing on the island to take part. A more arbitrary stretch of power, or a spirit more incompatible with the claims of Christian union, or of combined Christian action in the common service of the one great Master, can scarcely be conceived. Because the missionaries, amenable as they were to the society at home, announced their resolve to resist the claims of Bishop Copleston, he at once deprived them of their licences; and although these, at the request of Bishop Gell, of Madras, were afterwards restored, they have subsequently been revoked again. The missionaries have now applied for instructions to the society at home. Of course the explanation of this dispute is that Bishop Copleston belongs to that exclusive ecclesiastical school which repudiates all co-operation with non-episcopal communions, and hesitates to regard them even as included within the pale of a common Christianity.

The foundation of the Society of the Holy Cross is the latest phase of Ritualistic activity and zeal. To all appearance it marks a new era, and indicates an onward step in the movement towards the Church of Rome. It is perhaps not so much a proof of actual progress as of the determination of the Anglo-Catholics to achieve such progress, come what may. The Public Worship Regulation Act, doubtless, gave an impulse to their fears. That Act evinced a determination in the Legislature to put a drag upon their chariot-wheels—an impediment in the way of their rapid and unchecked development. The appeals in the more important prosecutions under the Act now stand over till November for the judgment of the highest Court. That judgment, clearly and distinctly given, will decide authoritatively and once for all the more important issues between the two great parties in the Church. It will thenceforth be impossible for systematic breakers of the law to transgress it openly and audaciously with the impunity they have hitherto enjoyed.

This consciousness is probably at the root of the most recent movement in the Romanizing camp. The chiefs of the party know and feel that a crisis is approaching, and they are preparing for it in the best manner that they can. The new society is of the most pretentious and comprehensive kind. It comprises the highest names amongst the clerical leaders of the party, and seems designed to absorb and, as it were, supersede all lesser organizations, exercising within itself almost all the functions of a Church. It takes, or is to take, under its supervision literature, missions, doctrinal theology, guilds, and retreats. Effectively to carry out all it contemplates, funds on an enormous scale must be forthcoming. It is noteworthy that the movement is entirely clerical, and that whilst the laity must provide the means, the clergy are to fill all the offices, and to control and regulate all the work of the society. We shall await with interest the further development of this aggressive and ambitious scheme. Time alone can show whether it is likely to realize the lofty aims of its promoters. Meanwhile let Protestants and Evangelicals everywhere be more than ever active to counteract the bold and openly avowed designs for the subversion of their faith which in this society find an apt and most emphatic illustration.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, September 15, 1876.

PROTESTANT SCHOOLS IN PARIS.

Some degree of anxiety is felt in the apparently stationary condition of Protestant schools, while the communal and clerical schools are increasing and rising. The communal schools, whether Protestant or Catholic, take equally the lead, but the schools supported by private funds, of which there are 91 Protestant in Paris, are decidedly in danger of inferiority: 36 of these belong to the Reformed Church, 29 to the Lutheran, and 22 to the Independent Churches, according to the statistics of 1874. These schools are indispensable; they are at once the vanguard of missionary effort and the buttresses of the Churches. But what are they among the immense population of Paris? Together with the twenty Protestant communal schools, they are frequented by from 7,000 to 8,000 children. The pecuniary difficulty rises pre-eminent. More teachers are necessary in order that the scholars be divided into classes and receive the instruction called for by each, as in the communal or Government schools. Will Churches of different denominations in one place or district consent to join in supporting one school, the teaching of which, while it is Evangelical, shall be undenominational? is necessarily the question where each is not able to support its own.

A considerable impulse is given to the improvement of apprentices and the instruc-

tion of adults by night-schools. The sum of 60,000fr. spent upon them by the city of Paris in 1860 has increased to 320,000fr. in 1876.

OBSERVANCE OF THE LORD'S-DAY.

The important parliamentary inquiry into Sunday labour has elicited important replies. The Chamber of Commerce of Paris, presided over by M. Govin, engineer, summed up the answers of the notabilities as follows: "The custom of Sabbath observance is spreading in industrial centres. There is much importance in rest being taken on that day rather than on the Monday, when, instead of resting with his family, the workman gives himself up alone to his chosen pastime. The Monday holiday occasions a double expense to the working man by the loss of his salary; it causes divisions between husband and wife, and creates disorder in the workshop. To favour the progress of Sunday rest, it would be desirable to see the railway companies lower their fares instead of raising them, as many do. The workmen who rest on Monday are generally those given up to drink and pleasure, and their families evidently suffer from their intemperance." The Chambers of Commerce of Toulouse, Lille, Lyons, Marseilles, Bordeaux, Saint Etienne, and others have given similar replies. Many landholders and householders in Paris have received from the "Catholic" committee of their arrondissements a circular in which an appeal is made to the good-will of landlords,

architects, builders, overseers, etc., for the introduction into the agreements for the execution of buildings an express clause suspending work and the carrying of materials on Sundays and holidays. This movement is extending. The Vice-Admiral Jauréguibéry is President of a Protestant Society for the Sanctification of the Lord's-day. Many Protestants will, doubtless, bring from the Congress of Geneva hints that will be useful in France. It is well that the people should not associate the keeping holy the Lord's-day with the superstitions of Rome.

RELIGION AND THE ARMY.

The refusal of the Chamber to grant salaries to the military chaplains, notwithstanding the importance attached to it in Romish circles, will do neither good nor harm. The Romish Church has priests and places of worship wherever the soldiers congregate, and if they need more, it is rich enough to procure additional priests. The Protestant soldiers are those who have to endure trial, they not having churches or means of grace in the majority of places to which they are called. And the greater number of young men care not for religion, kneeling on the passing of the consecrated wafer and going to mass as acts of military obedience with which conscience has nothing to do. Some genuine Christians there are, however, in the Army. We rarely hear of men refusing to shoulder the musket in France, besides the Anabaptists of the Vosges; now and then, however, a young soldier declines for conscience' sake, especially those who belong to a small Evangelical sect in the south of France, called Hinchists, from the name of its founder, of Quaker origin. A case has just occurred which calls for the sympathy of all who admire conscientious firmness. A man of twenty-eight has refused to bear arms, declaring that his religion forbids him. Neither his comrades, his captain, his colonel, nor his general have been able to shake his resolution; he offered to serve in the hospital, but not to touch a musket, because if he handled one he would lead his chiefs to believe that he would use it, if called on, against the enemy from without, or against citizens from within, and it would be deceiving them. This in Switzerland would have been listened to, and no objection raised to a conscientious scruple; all such serve in the hospitals. But not so in France. He was at once incarcerated in the prison of the barracks, with little more than bread and water to eat, and three planks to lie upon, with a cross plank for a bolster.

His parents, who are wealthy, came from Le Vigan to comfort him, and exhorted him earnestly to persevere. His face is radiant with joy at having something to suffer "for the Lord." Joshua Nissolle has at length been conducted between two gendarmes to Marseilles, where he will be tried by court-martial.

INFIDELITY AND SUPERSTITION.

The Minister of War is about to direct his subordinates to abstain from acts and speeches which touch upon politics under cover of religion. Whatever it is with Paris and large centres of population, the vast majority of the French people are not in favour of infidelity. We can fully confirm the following words of a well-informed journal: "The blunder committed by the refusal of paying simple priests often famished in the midst of poverty-stricken populations, as well as that of paying the army chaplains, is excusable, considering the crusade directed against the Government by the Ultramontanes. It would be wiser not to allow oneself to be drawn into blunders; but the calmest minds are apprehensive, not only because politics are drifting into a religious war between Freethinkers and Romanists, which history teaches us is too often the forerunner of civil war, but also because nothing contributes more to ruin belief among our populations. Civil war is already in many souls; an abyss deeper and deeper is being sunk between the principles, thoughts, and practices of the two halves of the country. The immense majority cannot do without spiritual doctrines and certain religious practices. The countryman who does not practise his religion is invariably a worthless fellow. No sincere observer will deny this. A religion we must have; and so far are we from being able to do without, that we should rather inevitably return to idolatry. 'It is all one or all the other,' said the mayor of a canton in answer to a question; some rush to every pilgrimage and see no safety but in 'the Church'; others hold the clergy in aversion, and treat every ceremony and every creed as the product of a disordered brain. Moderate men have no credit, and if a political commotion gave the power to one or to the other of these extreme parties, no one knows what excess of tyranny would be the result if the two opinions continue to embitter the population as they have of late."

What a pressing call to men who know the power of the Gospel of Christ to proclaim it to these fearfully deceived populations!

BELGIUM.

TERCENTENARY OF THE PACIFICATION OF GHENT.

The three hundredth anniversary of the Pacification of Ghent was celebrated in that city during several days last month. The *Times*, both by its correspondence, written on the spot, and in its leading columns, gives some prominence to the commemoration. We select from each some of the more interesting passages:—

THE FIGHT BETWEEN PROTESTANT FREEDOM AND POPISH DESPOTISM.

The history of the Reformation has an ever-fresh interest, because it substituted for the petty and often unintelligible warfare of nations a battle for the pre-eminence of certain moral principles, which could be understood by the simplest as by the wisest, which were of incalculable importance to mankind, and which cut the whole of Western Europe into two great camps. It was not merely religious men who were fired with enthusiasm, nor was it always religious motives which swayed the rival parties, for the most worldly, the most sceptical, the most purely political of natures ranged themselves on the one side or the other, according as they trusted to the impulses of personal freedom or the restraints of despotism. Mere theological controversy played but a subordinate part in that mighty struggle, the real issues of the quarrel being far wider and deeper than the propositions of the rival divines. Hence, while many of the controversial subtleties of that time have ceased to interest even professional theologians, the struggle itself and the great figures that rise above the confusion will never cease to fascinate or instruct. The contest between Spain and Holland, between Philip II. and William the Silent, is perhaps the most stirring part of all that mighty drama, because the one side seemed so overwhelming in its strength, the other so pitiful in its weakness, and because the issue of the battle was laden with consequences of incalculable value to the human race. The Netherlands had been utterly crushed by Alva; and they were held down by the best soldiers in the world. The Inquisition had been set up, and the atrocity of its punishments, as well as the number of its victims, had no parallel even in its dark history. Meanwhile, the Catholic provinces of the Low Countries were embittered against their Protestant neighbours; the nobles were arrayed against each other; there was angry discord in every assembly of the people; the burghers or peasants, when they turned upon the foreign garrison, were put to

flight like a flock of sheep; and such was the discouragement that the extinction of Protestantism in Holland seemed to be among the certainties of the future. Had it been extinguished, the history of our own country might have been lamentably different. The supreme achievement of William the Silent was the welding together of the discordant elements of the Low Countries, if not into unity, at least into such consistency as to withstand a Power which had seemed invincible. The craft of the Spanish diplomatists was matched with a skill greater than their own. Catholic and Protestant were induced to suspend the exercise of their theological animosities; as desperate a resistance as ever the world saw was offered by half-armed towns; and the fruit of all that success was

THE PACIFICATION OF GHENT.

That compact was a deed of union between the hitherto discordant provinces, binding them to proceed with the expulsion of the Spaniards, and to cancel all the edicts of persecution. Almost for the first time the duty of tolerating religious differences of opinion was recognized in a great political document; and, indeed, the Prince of Orange stood almost alone, even among the Protestant statesmen of his day, for the clearness with which he recognized that obligation. Nor did he bring about the agreement between the rival sects by any kingly power, but solely by the exercise of a personal influence unrivalled even in a time peculiarly rich in great men. The fair promise of the compact was partially destroyed when the hand of an assassin cut short the life of the only man who could keep the passions of the exasperated factions in check; but the Prince had, nevertheless, lived long enough to prepare the way for the ultimate victory of the United Netherlands, and the triumph of Protestant freedom. He, and such as he, hastened the ruin of a nation which united all the worst elements of political and spiritual despotism. He, and such as he, put beyond the reach of destruction that liberty of belief and speech which has done more than anything else to develop the civilization of modern Europe.

PRESENT SIGNIFICANCE OF THE
COMMEMORATION.

In Belgium the Catholic priesthood have gained, on the whole, the most remarkable of all the triumphs which they have secured in our time. The University education of the country is, to a great extent, under their

control. Over the rural districts they have gained a political mastery as remarkable as the feebleness of their political power in the corresponding districts of France. They dictate how the peasants shall educate their children, how they shall spend their time, and how they shall vote. They exercise great and visible authority in town councils, and they have often the dominant power in Parliament. Sometimes the Ministries are distinctively clerical. Yet all the while the Catholic party are armed with no other weapons than the freedom of discussion and combination, which Liberalism is bound to put in the hands of all. Naturally the Liberal party is as vehement as its opponents, and the combat embitters every relation of life. The elections are contested on religious grounds; the parliamentary debates are scarcely concealed sectarian battles; the granting of University degrees brings the Catholic and the Liberal parties into collision; the pulpit is half political, and the press half religious; even the customary impartiality of trade is disturbed by theological rancour; and family peace is broken up by the heat of the contest for the mastery. In the country districts, to quote our correspondent, "the feeling is said to be so strong that there are 'Liberal butchers' and 'Catholic butchers,' 'clerical washerwomen' and laundresses employed by those of the other way of thinking." It is quite natural, then, that the Catholic clergy should preach against the rejoicings in honour of the man who tried to make the religious factions forget their theological animosity.

A WEEK OF FESTIVITY.

The season of *fêtes* lasted from the 3rd to the 10th ult. At appointed times during those days great processions went through the streets, representing, with chariots, horsemen, and footmen, the principal events which led up to the Pacification. An historical monument commemorative of the treaty was unveiled on the 3rd. A patriotic drama and a historical cantata were also among the week's performances. The pageants were on a scale, both as to extent and magnificence, unknown in public processions in England. The custom of street pomps, long nearly disused in our country, has been kept up in Belgium, and has been dignified by the efforts of the same art which fills the picture galleries and makes the cathedrals of the North and South Netherlands what they are.

THE PAGEANT,

which went repeatedly through the streets of the city, occupied two hours in its progress.

A mere enumeration of the historical and emblematical figures and representations would unduly encroach upon our space. We can only mention a few of the more conspicuous. Early in the *cortège* was a sixteenth century band, playing Luther's hymn, "Ein feste Burg ist unser Gott." The first group represented "The Compromise of the Nobles." Preceded by pursuivants rode nineteen horsemen in purple or crimson velvet slashed and quilted, representing signatories of the "compromise." Then eight horses, with swaying plumes and richly caparisoned, drew a chariot designed by De Kegel, a painter of Ghent, in which the chamber of audience was represented. Margaret of Parma (natural daughter of Charles V., and in her brother's absence Regent of the Netherlands) sat under a high canopy which overtopped some of the smaller houses in Ghent as the procession wound along the streets between the fantastic and variously-gabled buildings of the city. Margaret of Parma was surrounded by the nobles of the viceregal court—Orange, Egmont, Horn, Viglius, Berlaymont. The "Beggars" stood addressing her upon the steps leading up to her dais. This car, with its brilliant freight of knights, pages, and courtiers, went by; the tuck of drum was heard close upon it, and, briskly stepping out, there marched on, in the Spanish livery, the fifers and drummers of Alva, followed by a silent military band. Next rode four cavaliers, and first of them the Duke of Alva, as he is described by historians, tall, thin, erect, with a long fallow face, bristling hair, and an iron-grey beard descending in two waving streamers upon his breast. Standard-bearers, arquebus-men, lansquenets, and halberdiers, with their antique weapons and armour, followed the representatives of the Spanish soldiers who fought for years in the Netherlands, wading through water to attack the "Beggars" in their quaking morasses, engaging in fierce struggles under ground, when, in besieging some city, their mines met the mines of the besiegers, and seldom paid for all this by their Sovereign, except by being allowed to take compensation for themselves in the sack of some city of Flanders full of industrious traders and fair-haired women. They had the same Papal indulgences which the soldiers had who fought against the Turks, and they needed indulgences. The chariot which this group escorted carried

THE TRIBUNAL OF BLOOD,

and was immediately preceded by the escutcheons of Egmont and Horn. The infamous

Court which Alva created condemned Egmont and his companion to death, after they had languished eight months in the citadel of Ghent. Some masquer representing Juan de Vargas was among those who rode in the car of the Blood Tribunal. De Vargas had been obliged to retire from Spain because of his violation of a child to whom he was guardian, but, coming to Brussels, he undertook, as the instrument of Alva, the task of judicially condemning his victims. So well did Vargas understand the work required of him that he destroyed 1,200 lives in the first three months. We are accustomed in England to regard with horror the Bloody Assize of Jeffreys, but Jeffreys slew one Alice Lisle where De Vargas put to death a hundred. Jeffreys was at least a lawyer, but De Vargas never read the pleadings, and pronounced sentence in the most execrable Latin. Next to De Vargas rode Councillor Hessels, a man much respected by Alva for his learning and decision. Hessels, who united the gross habits of a northerner with the barbarity of a Spaniard, would make a full meal in the middle of the day and fall asleep in the afternoon while he sat in court. When he was awakened from his nap in order that he might say whether he concurred with his learned brothers or not, Hessels would rub his eyes and call out, "To the gallows with him!" (*Ad patibulum, ad patibulum!*) with great fervour, but in entire ignorance of the case or of the name of the criminal. Righove, a ruffianly demagogue of Ghent, afterwards hanged Councillor Hessels himself on a tree beside the Courtray road. In the procession he came on under the alcove of the Court at Brussels where the tribunals sat to do murders which were barely in form judicial. Behind the car stood the headman in red with his great two-handed sword, ready to smite.

The next figures in the group which followed the Blood Tribunal were those of Spanish halberdiers in bright helmets and cuirasses, followed by thirteen ecclesiastical judges in long white robes. Next came in red the servants of the Inquisition, bearing in their hands the instruments of torture. They were followed by

THE CAR OF THE INQUISITION, drawn by eight horses with sable trappings. With doubtful taste, but with an unmistakably serious effect upon the people who watched it, the car of the Inquisition was prepared in the most unflinchingly horrible manner. The front figure upon it was that of a skeleton draped in red, bearing a banner upon which was inscribed "Triumph of the

Inquisition." Beside this Death crouched two symbolical figures, Hypocrisy with eyes cast down, False Theology with asses' ears. A wretch was being led to the gallows, the wheel was being prepared for another. Men or women represented other victims gagged and bound to await their approaching fate. On the right and left of the car, the lower part of which was panelled and painted like the walls of a prison-house, with low windows closely barred with iron gratings, were two long rows of the Brothers of Mercy, draped in black, their long hoods drawn entirely over their faces, with two little holes through which their eyes were seen. At the end of the car two unfortunate creatures were represented bound to a stake, and the smoke rose from a pile of wood spread under them. All the figures of the victims represented historical personages, citizens of the town who were put to death at Ghent on March 30, 1568, in the Place of St. Pharaïlde.

Among the other representations appeared the car of the Religious Truce, where an emblematical figure of Peace occupied the centre of a group of bishops, divines, doctors, and choristers, intended to typify the reconciliation of the different religious professions of the sixteenth century; and the chariot of the Signature of the Pacification, a large-sized model of the ancient Gothic Town Hall set upon wheels, with the figures of the delegates on the steps, and a cavalcade of citizen cavalry in their ancient costumes to escort it.

THE LAST DAY OF THE FETES was the grandest as a spectacle. The crowd was enormous, and the pageant had the framework which a great show wants in thousands of enthusiastic spectators. The wealth acquired by modern industry, the picturesque architecture bequeathed from the middle ages, the associations connected with the long history of the capital of East Flanders, the seriousness engendered by the present state of politics, combined to produce an effect which will not soon be forgotten. Deeply-laden boats shot across the canals, Gothic windows were crowded with women and children, men stood upon the house-tops, and in the Place d'Armes carriages were drawn up three rows deep. When the flag of Orange came on in the procession, one of the mounted nobles halted in the market-place and made a speech in Flemish to the people. The *Echevin* Picard rode up and replied. The burden of both addresses was the necessity of union and of healing religious discord. This is well enough; but the people left the

theatre the other evening, after Van Goe-
them's patriotic play had been performed,
singing the song of the *Gueux* ("Beggars"),
"From those vermin the Italian priests (*papen*)
deliver us, O Lord." A collection was made,
as on the other days, for the society called the
Avenir, which establishes schools, taught by
lay masters and mistresses, in communes
otherwise only provided with clerical ones.
A commune is not bound by law to found a
school for boys if there is already a school
(a clerical school or a convent school, for
instance). Many communes have only such
boys' schools as are conducted by priests, and
an overwhelming majority have no lay schools

for girls. The Avenir combats the clerical
propaganda by establishing rival schools di-
rected by lay persons. Its collectors have
been most active and ingenious on the last
day in their quest. Umbrellas, hats, and a
machine which, with a sudden expansion,
raised a money-pot up to the first floor win-
dows, were used to attract the rain of half-
pence. A funnel-shaped car followed the
procession, and was musical with the chink
of coppers. When the procession went out
before, 36,000 pieces of two centimes were
among the coins collected, and the total
amount was equivalent to 10,000fr.

ITALY.

[From our own Correspondent.]

Florence, September 16, 1876.

THE WEATHER.—THE MINISTRY.

An exceptionally great heat has given
place to an unusually rainy and chilly season,
so that we look forward to a second or Mar-
tinmas summer in Italy.

The new Ministry has, these seven months,
disarmed honourable criticism by following in
all essentials the constitutional precedents of
the great Liberal party which for fourteen
years has ruled the country. It is a great
gain to Italy to have two great organized
parties, comprised of able statesmen and
equally moved by patriotic and dynastic in-
stincts. The young Cabinet is about to dis-
solve Parliament and appeal to the country,
in order to strengthen itself for the carrying
of great measures, such as compulsory edu-
cation, household suffrage, and the like.

THE GOVERNMENT AND RELIGIOUS LIBERTY.

From the religious point of view, we have
reason to be satisfied with the change of
Ministries. The rulers of to-day hold more
thoroughly than their predecessors the great
liberties of conscience, speech, and action as,
above and beyond all expedients of tolera-
tion, the inalienable birthright of all citizens.
So far as circulars and orders can go, they
have given effect lately to their convictions,
which are in harmony with those of the
mass of intelligent Italians. The air is thick
with ministerial documents, frankly and
practically meeting the questions of the day.
The incomes of bishops are hereafter to be
taxed, as those of other mortals. The re-
ligious marriage is proclaimed to be unneces-
sary for obtaining dowries or other bonuses
from the charitable institutions of the land,
however numerous and influential the clergy
who preside over their distribution and wish

to slight the legal *civil* marriage. A severe
order has gone forth against all processions,
except those of the simplest character and in
connection with the rites of religion, outside
the church; and already several demonstra-
tions have been stopped in the streets of
Rome and its neighbourhood. As an attempt
is being made to establish

CONVENTS AND NUNNERIES

in various parts, and to enlist fresh recruits
for the monastic life, the prefects of the
realm are called upon to enforce the law on
this subject, and prevent these evasions of
the plain terms of past legislation. And a
most wise and liberal course is proposed to-
wards the Old Catholics of Italy, who in
Naples have recently had Signor Protta con-
secrated as their bishop, in regard to remun-
eration, old places of worship, and the popu-
lar election of ecclesiastics, from the humblest
curate up to the Pope. Alas, that religious
sentiment is dead in Italy, and the greatest
indifference prevails! Were it otherwise,
were the masses roused to an intelligent in-
terest on this vital subject, the Government is
ready to lead them to a practical solution of
the tyrannous, usurped claims of the Church
of Rome.

PAPAL ACTIVITY.

The Vatican, on the other hand, shows
signs of vigour and activity. Old though the
Pope is, and ailing though his Prime Min-
ister has been, the wheels of the priestly and
political machine move rapidly. Savoyard
and Spanish pilgrimages are encouraged, and
the fiction of the Pope's imprisonment is
kept alive by his supposed inability to go to
the Church of San Pietro in Vincoli, to
restore the chains of St. Peter to the
edifice, and his nomination of so fitting a
party to act at the celebration, in his stead,

as the late imprisoned Primate of Poland, Monsignore Ledochowski!

The Pope has ordered his bishops in European Turkey to obey the powers that be there,—a very different policy from that which he pursues in Italy. Next year a great exhibition of relics is to take place in Rome, and a splendid ceremony is proposed in connection with the fiftieth anniversary of the Pope's episcopal consecration. And as the Jesuit influence is in the ascendant at the Vatican, steps are being taken, in the event of the sudden demise of the Pope, to dispense with various formalities and have Father Beckx, the head of the famous order itself, placed in the Papal chair.

PROTESTANT MEETINGS.

The annual gatherings of Italian Christians are just now taking place. Lately the *agape* of the brethren was held at Spinetta. The Waldensian Synod was in session last week at La Tour, and the Free Italian Church meets at Leghorn next month. In my next I shall give you details of the two latter assemblies, if you are not otherwise informed.

THE ITALIAN CATHOLIC SOCIETY.

Some particulars of the growth of the "Italian Catholic Society" are given in a letter to the *Daily News* from its correspondent in Rome. From time to time, he says, the organs of the Vatican have been obscurely hinting at the existence of a society in the bosom of the Church organized for the purpose of reviving the right formerly possessed by the people and clergy of Rome of electing the Bishop of that city—in other words, the Pope. It was Pope Alexander III. who by a stroke of his pen expunged that right, and initiated the law which has ever since prevailed or been sullenly acquiesced in till the delivery of Rome in September, 1870, enabled her citizens to revindicate the privilege of which they had been despoiled. Some of the more prominent citizens, the writer says, have formed the nucleus of a society to give practical effect to their claims, and since the advent of the Left to power they have been silently and industriously circulating their programme in quarters most likely to recruit their ranks. They announce that when they have obtained a sufficient number of adhesions they will form a primary committee, on which, however, the names of laymen only will appear, as they are unwilling that those of the clergy who have joined them should run the risk of compromising themselves.

ATTACKS ON THE SOCIETY BY THE PAPAL PRESS.

It was some time before the Vatican allowed itself to notice this matter publicly: "A passage in the Pope's address to the alumni of the several colleges—German, English, Irish, and Scottish—gave the signal, and its pointed denunciation of the sectarian junta which was preparing to elect by popular vote the Primate of the Church, with the view of breaking the mystic net which, under the great fisherman's direction, holds in unity the Catholic faithful throughout the world, was followed up by the explosion of all the fish torpedoes which had been moored for months below the recently floated society. The *Osservatore Romano*, the *Voce della Verità*, the *Unita Cattolica*, and the less conspicuous of the journalistic sharpshooters of the Vatican, have been keeping up a dropping fire on it ever since, and the last volley levelled at it may be supposed to be the deadliest they can command—to wit, the announcement that all and sundry who in any way belong or give countenance to the Italian Catholic Society, have *ipso facto* incurred the greater excommunication, the pronouncement of which has been in a special manner reserved by Pio Nono himself."

DISHONEST TACTICS.

The mode of attack adopted by these journals (continues the correspondent) is characteristic, and equally characteristic are its consequences. They wilfully and of set purpose confound the Italian Catholic Society with the numerous freethinking opponents of the Papacy, and as a result they have elicited the fact that there are two societies organized against their cause—the Italian Catholic, which they single out for denunciation, and another political one, which they ignore: "This latter is a veritable organization, numbering among its members nearly all the Ultra-Liberal politicians in both Houses of Parliament, having at its head the same political committee that worked secretly in Rome before 1870, and countenanced by the present Italian Government and the German diplomacy. It proposes to leave the election of the Pope, as hitherto, with the cardinals, protesting, however, that it will not recognize their new Pontiff if his antecedents commit him to the policy of Pio Nono, dictated, as that policy has been, by the Ultramontane 'ring.' The ultimate effect of this protest would most probably be to induce the Roman Catholics of Germany to detach themselves from the Church of Rome and to form a National Church, whose head alone—call

him Primate, or call him Patriarch—would keep up relations with the Pope. It is believed in many Catholic circles here—and your readers will rate the belief at its proper value—that the English Government uses all its influence in favour of this society to bring the Italian Government into complete accord with the Vatican, and thus to dissolve the alliance between Italy and Germany."

PROGRAMME OF THE NEW SOCIETY.

The Italian Catholic Society has been careful to draw a very broad line of demarcation between itself and the political society above-named: "Its programme is quite compatible with the devoutest attachment to Romanism, in whose interests it professes to be drawn up. It proposes simply to recover and to exercise the rights enjoyed by the primitive Christians, chiefly in regard to the election of priests and bishops, and consequently of the first bishop, that of Rome. This election will be made by 'universal suffrage,' a phrase which is explained as meaning the 'suffrage of as many Christians as constitute the diocese.' The tenets of the society are also of the 'primitive' order. Its membership is open to all who profess themselves believers in Christ, who avowedly seek to live in accordance with the whole law of Christ, to speak and act always in harmony with His law and precept, and never to accept their rule of conduct from the Vatican, 'which is quite opposed to Christ.' The committee which at present directs the operations of the society is provisional, or at any rate the number of its members is not yet fixed, for the reason that among the recent and constantly arriving adhesions there may be some that deserve to be upon it. Then, again, subscription to the *scheda*, or programme, of the society presented difficulties, so that it was decided that instead of the sign manual, a declaration of adherence made orally to one of the committee should suffice. In this way the numbers of the society have now risen to several thousands, a few hundreds of whom have already subscribed to the *scheda* when subscription was required. Nor is its composition entirely lay. There are parish priests among its members, and (I translate the *ipsissima verba* of my highly trustworthy authority for the information I have given above) 'some personages who sit in the first rank of the ecclesiastical hierarchy, according to the Vatican.' So organized, the Italian Catholic Society seeks, through its provisional directing committee, to make as many proselytes among Christians as it lawfully can. As to its decisive line of action, that must be

determined by time, the posture of contemporary politics, and particularly of the Italian Government. Meanwhile (says one of the rules of the society), we wish it to be understood that this our society recognizes as Bishop of Rome and Primate of Christianity the actual Pontiff, and that when we shall constitute the majority we shall distrust the existing electors, and at the first vacancy of the Pontifical See we Romans intend to exercise our right of election. In fine, an official representation, elected in general assembly, will direct and guard the rights of the society, and will promote those disciplinary reforms whose effect will be to render the Church independent of the Roman Curia—reforms which, accepted by the Elected of the people, will be sanctioned by his authority."

Opinion on the Eastern question is beginning to make itself heard here. A few days ago, in Rome, a public meeting was held, at which resolutions were adopted, protesting against the atrocities committed by the Turks in Bulgaria, and requesting the Italian Government to give its support to the wishes expressed by the meeting. A committee was formed to collect funds for the relief of the Slavs. The same day at Milan, resolutions were adopted condemning the barbarities, and desiring that Italy should assist in the deliverance of the Slavonic races.

MEMORIAL CHURCH IN THE VAUDOIS VALLEYS.

Le Témoin, a Waldensian paper, published weekly, at Pinerolo, gives the following account of the laying the foundation-stone of a memorial church and schools in the Valleys:—

The foundation-stone of the church and schools to be built on the summit of the rock of Pra del Torno, was laid at last. The Waldensian Table was represented by a committee who proceeded to the laying of the stone amidst a great concourse of persons. This stone, of rectangular shape, has the figures 1876 on the front, which will be visible to the sight on entering the porch, and contains within an opening on the top, and covered by another stone of the same size, the following articles: The acts of the Synod of 1875, the last printed Reports of the Table and the Committee of Evangelization, the Constitution of the Evangelical Waldensian Church, the Circular of the Table and the Appeal of the Rev. J. N. Worsfold in favour of the building, numbers of the *Témoin* which contain information respecting the same, together with other journals; and an account of the proceedings was drawn up and signed by most

of those present. On the metal plate covering the orifice of the stone was inscribed as follows:—

"To the glory of God! Amen! The year of the Lord one thousand eight hundred and seventy-six, the 27th day of July. Victor Emmanuel II., King of Italy: The Waldensian Table laid the foundation-stone of the temple and school of Pra del Torno, erected in memory of glorious deliverances given by God to our forefathers, cruelly persecuted by the Church of Rome; and to remind posterity of the ancient theological school of the Barbes which prepared ministers of the

Gospel, spread at that time by the Waldensian Church in the most famous parts of Italy. The promoter of this building, made for the benefit of fifty-three Protestant families of Pra del Torno and with money collected among the Waldensians and among our co-religionists in other lands, and specially among English-speaking Christians, is the Rev. John Napper Worsfold, of Haddlesey, near Selby, Yorkshire.—Pra del Torno, 27th day of July, 1876."

[The names of the Rev. G. D. Charbonier, Moderator, and other members of the Waldensian Table, etc., are appended.]

SPAIN.

PROHIBITION BY THE GOVERNMENT OF PROTESTANT ANNOUNCEMENTS.

On the afternoon of Monday, September 4, a gentleman representing himself to be a delegate of the interim Civil Governor of Madrid, called at the depôt of the British and Foreign Bible Society and at the chapels of the Calles Madera Baja 8 and Leganitos 4 with a verbal message from the Governor asking them to be good enough to have all their signboards taken down that very day before sunset. This was between three and four o'clock. A delay of two or three days was afterwards conceded in consideration of the material impossibility of complying with the order as originally given. The same order was subsequently communicated, also verbally, to the chapel of the Plymouth Brethren in the district called Chamberri, to that of the Irish Presbyterian Church in the district called Peñuelas, and to that of the American Baptist Mission in the Calle Cabeza. A curious feature of the case is that no notice was served on the German Mission of the Calle Calatrava.

The representative of the British and Foreign Bible Society and the pastors of the chapels of Madera Bajara and Peñuelas made haste and obeyed the verbal message of the Governor, causing their signboards to be painted over. But the pastors of the chapels of Leganitos and Chamberri presented themselves to the Civil Governor, and respectfully requested the favour of the order in writing, indicating to him the impossibility of otherwise complying with his Excellency's request. In the interview which these gentlemen had with the Governor it appeared that that authority, according to his showing, had received the order verbally from the President of the Cabinet, in which form it was transmitted to the different pastors, and that on that account no written order could be

supplied. The said gentlemen, however, respectfully but firmly reiterated their petition for the order in writing, and their inability otherwise to yield obedience. The Governor took a day to think over it, or rather to consult with Señor Canovas del Castillo, President of the Council, and the day following that of their interview—viz., Thursday, the 7th—they received the following written order: "It having been declared in the 11th Article of the Constitution of the Spanish Monarchy that the Catholic Apostolic Roman religion is that of the State; that in the Spanish dominions no one shall be interfered with on account of his religious opinions nor for the exercise of his respective worship, always saving the respect due to Christian morality—not being permitted, however, any ceremonies or public manifestations other than those of the State religion—I have judged it right, in confirmation of the verbal order which I communicated to you, to appoint you a new and final term of three days, which shall come to an end on the 10th instant, in which time you will cause to disappear all inscriptions or placards which you have caused to be placed in public places having reference to worship (or service), education, or the sale of religious books, which announcements (or advertisements) are not guaranteed by the above-cited constitutional precept."

An "English Resident," at Madrid, who communicates these facts to the leading journal, under date of the 9th ult., goes on to say:—

"It would be easy to comment at great length on this order, and show first its thorough-going intolerance. If Dissenters from the State religion are to be permitted no means of manifesting their existence, and have only the poor permission to meet in their chapels, it is clear that, so far as the

Government can secure it without actual violence, they will drag on a feeble existence, and soon become altogether extinct. But there is a more serious aspect of the question, and that is the material interests that are thus injured. Our benevolent and generous countrymen have prepared and are carrying on at great expense considerable establishments, both religious and educational, and great injury is done to their work by this forced silence. Henceforward it will be altogether impossible to make known the existence of these establishments, and thus their intention is almost, if not altogether, defeated. In one case—that of the chapel of the Calle Leganitos—in addition to the sign-boards round the door of the chapel, the pastor had rented a large space on a vacant wall in the centre of the city, and this permanent announcement, made at considerable expense and maintained owing to a heavy stated payment, is rendered useless, and of course the owner will not take into consideration the order of the Governor and release Mr. Jameson from his contract.

"Representations have been made to Her Majesty's Chargé d'Affaires at present with the Court in La Granja, and he has promptly moved in the matter; but diplomatic ways are proverbially slow, and little is to be expected at present from them. Had Her Majesty's Minister, the Right Hon. A. H. Layard, been in Madrid at this time, the case would have been very different. His prompt and decisive action has more than once stood the English Evangelical workers in good stead. But Canovas, impelled by the Ultramontane section of the Cabinet, has chosen very astutely his opportunity. Neither the English nor the German Ambassador is in the country. Neither the English nor the Spanish Parliament is sitting, and all the influential Opposition members of the Congress who spoke so clearly and decidedly during the debate on the Constitution in favour of complete religious liberty are also out of town. All the Opposition press and even several semi-ministerial papers have very heartily come forward in defence of the threatened liberties. Very prominently the *Imparcial* has constituted itself the champion of the coerced Dissenters."

An occasional correspondent of the *Times* at Barcelona writes, under date September 15:—

"It is but a few months since that, writing to you from Madrid, I had cause to comment on the unhappy vagueness of the 11th Article, seven lines in length, of the new Constitution in this country, which decrees

that, 'without doubt, although those of other religions than the Roman Catholic may worship in their own way, so long as they do not outrage public decency or Christian morality, yet no public manifestations or ceremonies will be allowed save those of the Mother Church.' The whole point turns on the interpretation of two words of doubtful import—'*manifestaciones publicas*' (public manifestations). These are unlawful, and are to be suppressed. I telegraphed to you at the time, 'The Article XI. has passed; majority, 123. No one satisfied.' A few weeks ago the Protestants of Mahon, in the Balearic Isles, were molested by the civil authorities, and that to such an extent that many resolved on leaving the island, and, the crying indignation reaching Madrid, a Special Commissioner was sent off to Mahon to inquire into the matter. A few days ago a Spanish Protestant, travelling in the Basque Provinces with a small hand-cart of Bibles in Spanish for sale, not for gratuitous distribution, was turned out of the little town where he had come to pass the night—Vitoria, I believe, is the name of the town—and forced to seek shelter elsewhere. Not only so: the priests and high families have made during the last three months a severe attack upon any *employé* or servant who dares to worship in, or send his child to, a Protestant school or church. Hundreds of poor men and women have suffered for their faith; but more have withdrawn their children from those schools where, Protestant or not Protestant, they were receiving a useful education. In the town from which I write, out of 800 children of Spaniards educated in a school kept up at his own expense by an English gentleman, a large per-centage have been removed, the parents saying, 'The education you give our children is excellent, but we cannot bear the sneers of our family or the threats of our employers.' Just now the order came here from Madrid, and was delivered by the English Acting Vice-Consul to all connected with these schools, that 'every notice-board was to be immediately torn down, and that perhaps the school had better be for the present closed.' With this latter advice the owner of the school has refused to comply."

The Rev. J. Jameson, the Presbyterian minister at Madrid, wishing, after a brief absence, to announce his return and to give the British residents at Madrid intimation of the hour at which his services would be held on Sundays in future, applied to the manager of a newspaper to insert an advertisement to this

effect, as he had hitherto been in the habit of doing. Mr. Jameson met with a refusal, the manager of the paper declaring that he could not assume the responsibility of anything connected with Protestant doctrines! A similar refusal was given on application to the manager of another paper.

The Mayor of Villa-Carlos, Minorca, recently inflicted a fine of ten reals upon a Protestant schoolmistress who accompanied some little girls while out walking; and has prohibited singing in the Protestant schools.

The Minister of Foreign Affairs has addressed a circular note to the Spanish representatives abroad on the subject of the

removal of placards affixed to Protestant chapels in Madrid. The Minister observes that Article XI. of the Constitution, regarding the tolerance of non-Catholic creeds, grants to them perfect liberty within their places of worship and their burial-grounds, but prohibits public manifestations by non-Catholic sects, whereby public order might be disturbed. Processions, etc., have such a character, but placards publicly posted up in the streets may also be brought under this category. The measures taken against Protestants are stated to have given rise to a frequent exchange of notes between the British and German Governments.

GERMANY.

[From our own Correspondent.]

—, Prussia, Sept. 21, 1876.

THE PROTESTANTENTAG.

The annual general assembly of the Protestanten-Verein was held during the last days of August at Heidelberg. One day was dedicated to the Sunday question. The society does not acknowledge the Sunday as a divine institution. It sees in the seventh day nothing but a human arrangement, but considers it to be good and useful, and therefore will exercise its influence that Sunday work may be diminished. I must repeat on this occasion what I said with reference to the Social Democrats. As Christians, we want sanctification of the Lord's-day, and nothing less can satisfy us; but we welcome all those allies who try to regain the Sunday as a day of rest. The Sunday is one of those institutions in which divine revelation and nature meet. The nature of man, and even of the animal, requires a rest on one day in seven—a proof that He who gives the laws to nature is the same who reveals himself to us in the Bible. The efforts of Social Democrats and make-believing Protestants in favour of Sunday rest will always be an indirect proof of the truth of divine revelation. It is fortunate that the Sunday question is now discussed everywhere, and that the Protestantentag finds it necessary to face a question raised last year by the Congress for Home Missions.

The Protestantentag also discussed the new Prussian Church Constitution, and though regretting that its great ideal—the German National Church—was far from realization, yet recognized that most of the wishes of the Protestanten-Verein had been embodied in the Constitution. A compliment, indeed!

A curious incident happened at the Pro-

testamententag. Professor Baumgarten—who, personally, is a believing man, and, for instance, believes in the miracles of the Bible—proves himself sometimes rather an inconvenience to the other members of the society. However, he is always suffered to speak; he is even employed to extend the society, and he is put forward as an example that all views, even orthodox ones, are tolerated. But how far this liberal tolerance goes may be seen in Heidelberg itself, where the churches have been granted to different denominations—only not to the believing members of their own Church. Professor Baumgarten, who felt the inconsistency of a proceeding like this with true liberalism, expressed his regret on the subject in the introductory sermon. This was rather too much for his friends. Professor Bluntschli, the President of the Association, requested the members not to censure the Church Council at Heidelberg without being fully informed on the subject, and added that he felt assured they would act in accordance with true tolerance. A wonderful excuse! The facts are known everywhere, and the tolerance of the society equally so.

THE CONGRESS FOR HOME MISSIONS was held at Danzig from the 3rd to the 5th of this month. There is comparatively little life in the province of Prussia, and this town was chosen in order to give the benefit of such a gathering to that distant part of the country. But on this account the visitors from other parts of Germany were not so numerous. The chief subject of discussion was the care for children. Besides recommending Sunday-schools and other home mission work, the Congress expressed itself decidedly in favour of the religious character of our schools.

THE MIRACLES AT MARPINGEN.

It seems that the wonders of Lourdes, in France, make our Ultramontanes desirous of similar things in Germany. In the village of Marpingen, in the Rhine Province, three children met the "Virgin Mary" in a wood. Since it occurred, this "fact" and accounts of miraculous cures following it have been spread far and wide, and numbers of people have flocked to the spot. They hope to obtain relief from various diseases, and take away from the place whatever they can find, in order that they may have some relief. All the trees have been stripped of leaves and branches with this object. The exhortations of the authorities, even the closing of the place by soldiers, have been in vain.

MIRACLES AND APPARITIONS.

The Dusseldorf Correspondent of the *Guardian* writes: "As I ventured to predict, this land of persecution has found a Lourdes, where not only spiritual but also temporal blessing is poured out upon the faithful. The little village of Marpingen refuses to be extinguished by the arm of flesh; its miraculous accessories cannot be hidden. A miraculous spring has been discovered on the premises, and an old woman who was washed in the water was healed of her rheumatism for twenty-four hours, after which time it recurred with increased power. Then two scrofulous children have been cured by visiting the 'holy place.' The *Saar Zeitung* prints the statements of the parents of these children, four years and two and a-half years old respectively. The first affirms that he brought his child, who could neither walk nor stand, to the 'place where the Mother of God had appeared,' and after it had touched

'the spot where the feet of the Mother of God had rested,' it rose up healed and went home, 'abouting hurrah! and exalting the Mother of God.' Children of four years and under are very precocious at Marpingen; visions are now constantly seen by them there, always of the Virgin and Child, now encircled with angels and now with the dove hovering over her head. In fact, the whole country-side is swarming with apparitions; a little knoll near St. Wendel is the nightly rendezvous of small bodies of the faithful, where angelic trumpets are heard, and airy processions of phantom pilgrims and 'funeral processions' are to be seen by the initiated. A story was published in the papers of a man who went to one of these spiritual open-air *séances*, and after the company (thirty to forty) had knelt a long time in the damp grass a cry was raised, 'They are coming!' and all eyes were turned to the sky. This man could see and hear nothing, and asked an elderly devotee, who knelt beside him, where the vision was, and he pointed to a certain part of the heavens; and on the stranger remarking that he still saw nothing, the elderly enthusiast fell upon him and boxed his ears roundly, by way of converting him. Round the sacred spot at Marpingen the police now keep guard by day, and all vagrants are warned off or arrested; but the faithful, we are told, assemble at the neighbouring inns, and after nightfall flock to the holy place, where they fill bottles with the water and sacks with the earth. The *Germania* prints a letter from the priest of an adjoining parish in which he says, 'Many miracles are already attested: Marpingen is a second Lourdes.' This quite explains the matter."

TURKEY.

RELATIVE STRENGTH OF CHRISTIANS AND MOHAMMEDANS IN THE EUROPEAN PROVINCES.

At the present crisis the following exact account of the composition, distribution, and religion of the various peoples which go to make up the population of the provinces of Turkey in Europe may prove of interest. It shows the actual proportion of the Turks to the subject races in the various districts, and adds one more reason to those already existing for a re-arrangement of the relations which at present exist. The account is from a paper by F. von Stein in the last number of Petermann's *Geographischer Mittheilungen*.

A mere glance at the map which accompanies Herr Stein's paper suffices to show

that the pure Turks of the Ugro-Altaic race, who consider themselves as almighty rulers in the beautiful land which once shone with the richest ornaments of Hellenistic and Byzantine culture, are represented only by a fast decreasing minority. They are, moreover, the latest arrivals on this classic soil; for only in the middle of the fourteenth century did Sultan Orchan, the son of Osman, seize upon it, to the terror of Europe's ancient stem. Where, as is the case of the Turks, religious beliefs throw the greatest obstacles in the way of all progress, raise an insurmountable barrier to all attempts at equali-

zation through the fusion of the races, and call forth such immeasurable arrogance, that every disciple of Islam, be he ever so great a barbarian, considers himself lord over the unbelievers, however highly civilized they may be, maintaining it to be his born right to treat them as beasts of burden—where all this is the case there is numerical weakness, surely an essential and decisive factor.

Only in the Danube vilayets and in the Sandjaks of Rustchuk, Tultcha, and Varna do the Turks occupy any large space in compact masses. Also on the Rhodope Mountains, on the boundary between the Bulgarians and Greeks, are they tolerably numerous. In the broad margin on the coasts of the Aegean Sea and Sea of Marmora, as also on the south-east part of the coast of the Black Sea, they dwell among Greeks, always getting less and less numerous the nearer we approach Constantinople. On the coast referred to the Greeks have everywhere the numerical preponderance. They people in dense masses the Sandjaks on the Aegean, Marmora, and Black Seas, from near the river Kamteik to the island of Crete.

The Slavic Bulgarians dwell south of the Danube, and their region is bounded by this, the Timok, and a line through the towns of Nissa, Prirend, Ochrida, Kostoria, Niagusta, Salonica, Adrianople, Burgas on the Black Sea, Slivno, and Raegrad. They occur sporadically also among Albanians, Greeks, Wallachians, and in the Dobritza.

The similar Slavic stock of the Servians, who are spread among the inhabitants of the present Principality of Servia, the Bosnians, Herzegovinians, and Montenegrins, possess the region between the Bulgarian Morava, the Save, the Dalmatian frontier, to near Albania. On the right bank of the Bulgarian Morava are their dwellings, scattered among those of the Roumanians.

The Albanians, whom the Turks call Arnauts, while they themselves assume the name of Skipetars, are of Greco-Latin origin, and are regarded as descendants of the ancient Illyrians. The northern boundary of the region inhabited by them marks the south and east of Montenegro, and reaches close to the Bulgarian Morava, while the southern boundary abuts on Greece. To the same Greco-Latin family belong also the Roumanians in the Principality of Roumania, some colonies of whom are, moreover, found among the Bulgarians, Servians, and in the Dobritza.

Then come some less numerous peoples—the Zingari, related to the Roumanians, the

majority naturalized among the Albanians in Thessaly and Epirus, Armenians (in the towns), Magyars, Nogai Tatars (in the Dobritza), the Teigani (leading a wandering life, partly among the Roumanians, partly in Albania, Bulgaria etc.), Jews, Russians, Arabs, Poles, and Germans; the latter three found only in very small numbers.

These ethnographic circumstances, however, by no means account for the strength and power of the Mohammedan element, for many Servians, Bulgarians, and Albanians are fanatical followers of the Prophet. Especially in Bosnia have the whole of the nobility gone over to Islam, and these nobility, who still strongly maintain their nationality and native speech, are bitterly fanatical opponents to all reforms in the lot of their Christian fellow-countrymen. Among the Christian Bosnians are 200,000 Catholics. So also have many Bulgarians, on prudential grounds, become Mohammedans; and the Albanians, as Greek, Catholics, and Mohammedans, form a religious mosaic, difficult to entangle.

Notwithstanding all allowances that may be made, the Mohammedan element is everywhere in the minority, as may be seen from the following comparative table:—

	Christians.	Mohammedans.
Constantinople ...	121,000	183,000
Sandjak Serajevo ...	69,000	83,000
" Svornik ...	168,000	123,000
" Travnik ...	101,000	49,000
" Novibazar ...	90,000	66,000
" Banjaluka ...	177,000	44,000
" Bihacs... ..	105,000	72,000
" Herzegovina ...	142,000	43,000
" Monastir ...	250,000	126,000
" Koritza ...	98,000	53,000
" Prirend ...	105,000	281,000
" Uskup... ..	119,000	110,000
" Divra ...	19,000	225,000
" Skutari ...	89,000	82,000
" Janina... ..	144,000	18,000
" Previsa ...	43,000	26,000
" Argirokastro ...	88,000	75,000
" Berat ...	32,000	109,000
" Tirkhala ...	148,000	23,000
" Salonica ...	87,000	70,000
" Seres ...	133,000	86,000
" Drama ...	18,000	94,000
" Adrianople ...	230,000	117,000
" Philippopolis... ..	316,000	208,000
" Slivno... ..	96,000	81,000
" Rodosto ...	75,000	40,000
" Gallipoli ...	77,000	61,000
" Rustchuk ...	234,000	331,000
" Tultcha ...	83,000	136,000
" Varna ...	32,000	89,000
" Tirnova ...	223,000	150,000
" Sofia ...	297,000	53,000
" Widdin ...	297,000	61,000
" Nissa ..	213,000	92,000
	4,513,000	3,460,000

MISSION WORK AMONG THE BULGARIANS.

BY THE REV. DR. CLARK, MISSIONARY AT SAMAKOV.

The existence of the Bulgarian nation is traced back by some writers to the second century before Christ, but it became well known in the history of Europe in the fourth and fifth centuries of the Christian era; and in the ninth century, the armies of Krumm, the Bulgarian King, surrounded Constantinople, and made the Greek Emperor, Leo VI., tremble for the safety of his capital.

Influenced in part, perhaps, by the felt superiority of Christian nations, in the year A.D. 861 the Bulgarian King, Borée, was baptized by St. Methodius, and, following their leader, the nation accepted Christianity. Since that time the nation has been nominally Christian, and has had several distinct Patriarchates; but the coming of Greek ecclesiastics proved too much for the Bulgarians. The Turkish Government has for a long time governed its subjects through the Church organizations, and taking advantage of this, the Greek ecclesiastics, for their own aggrandizement, procured by intrigue the abolishment of the last of the Bulgarian Patriarchates, which was merged in the Greek See of Constantinople in 1767. Thus, for the greater part of a century, a noble nation, now estimated at from five to seven millions, occupying one of the most important parts of European Turkey (Bulgaria, Roumelia, and Macedonia), has been kept in subjection and ignorance, through the ambition of a people, perhaps one-eighth of their number, who have endeavoured to exclude the Bulgarian language from the schools and churches, and, till recently, have successfully represented their own nation as including all those in that country who were in the Eastern or Greek Church, of which the Bulgarians have, for the last century, formed a component part.

For the last fifteen years or more, an increasing number of the Bulgarians, feeling the degradation of their nation, have been seeking to emancipate it; and a national spirit has been developed among the people, who have this year obtained the concession of having their own Exarch, who is essentially independent, and the direct organ of communication between the Government and the people.

At the commencement of Protestant missionary operations among the Bulgarians, there were three influences specially opposed. (1.) The Pope, hoping to gain political influence among the Bulgarians during their contest with the Greeks, had, by his emissaries, offered them internal freedom in their

Church matters if they would accept his protection and acknowledge his supremacy. But the mass of the people disregarded all his overtures. (2.) The strong feeling of nationality, which has kept the Bulgarians so free from intermingling with other nations for more than a thousand years, makes them jealous of all foreign influence; and as the people have grown up with the idea that a Bulgarian is of necessity a member of the "Orthodox" Church, all missionary operations have seemed to them directed against the unity of the nation. (3.) Infidelity has found a place among the younger and progressive Bulgarians. The people have been intensely in earnest for education, and their youth have sought it in Russia, France, and other parts of Europe, where they have not met the influences of a vital Christianity; but finding intellectual activity and national prosperity especially in France, they have compared with these their own national degradation, under an ignorant and often debased priesthood, and seemingly have been led to regard infidelity and freedom from all religious restraints as means of national greatness.

Such was the condition of the people when the attention of the American Missionary Societies was specially turned to them in 1857 (chiefly by friends in England connected with the Turkish Missions' Aid Society and the Evangelical Alliance). In that year the Methodist Episcopal Board, and in 1858 the American Board, commenced labour among them, dividing the field.

At the opening of these missions, undue expectations of immediate results had been excited among Christians in England and America by the desire of the Bulgarians to purchase the Scriptures. This demand for the Word of God was not because they were seeking Christian truth, but the reaction against Greek influences; and the lack of almost any Bulgarian books caused the Testament, sold at a low price, to be heartily and widely welcomed. This undue expectation has seemed to cause a reaction, resulting in an undue discouragement on the part of some; for God has plainly blessed the work.

In labouring among the people, the missionaries have generally sought to present the great truths of salvation rather than to attack openly the errors of the Church. They have sought also to enter into the feelings of the people in their struggle for national rights and their desire for intellectual advancement,

and to a considerable degree they have gained the confidence of teachers and influential men.

The American Board has now three stations,—at Philippopolis, Eski Zagra, and Samokov. Besides the weekly services at these stations, Gospel truth has been disseminated in all the surrounding places by tours and colportage. An aggregate of some five years' time of touring by missionaries, perhaps an equal amount of time in the preparation of books, and twenty-five years of labour by native helpers, has resulted in the circulation of probably more than fifteen thousand copies of the Scriptures, thousands of other books, and several hundred thousand pages of tracts; so that now few houses where there are readers (and all the leading young men of the villages can read) are without one or more Testaments and other religious books, and hundreds of young men purchase almost every book or tract issued from the Protestant press as soon as it is brought to them.

In 1860, the mission opened two schools—one for males at Philippopolis, and the other for females at Eski Zagra. Those received (with three or four exceptions) have not been Christians, but the Holy Spirit has blessed efforts for the saving of souls; and of about eighty pupils in each school, over forty in all have given evidence of being true Christians, and several are labouring directly for the salvation of souls. A spirit of prayer and self-denying liberality has been manifested by the pupils, who have sustained daily prayer-meetings, and made regular weekly contributions for the Bible cause. In connection with the schools, some books have been prepared, which a Bulgarian book firm has published and widely circulated.

By these different agencies prejudice has been overcome, many have been intellectually convinced of the truth, and a few, in different places, have given themselves to Christ. In Bansko, a little over a year ago, six families took a resolute stand as Protestants; and in less than a year the number increased to eighteen families. In two other villages there have been similar movements; and in several places a few individuals, amid much opposition, have taken the same position. About thirty persons have been admitted to commune with the missionaries at the central stations. Probably two or three times this number have given evidence of piety. No

church has yet been formed, as there has not been a sufficient number of converts residing in any one place; nor have the missionaries specially sought the early formation of churches, which would have been a greater seeming division from the nation, and would have uselessly excited opposition from the Bulgarian Church. The limits of this brief sketch will not allow of special reference to many interesting facts, showing the progress of Christian truth among the Bulgarians. The Methodist mission has also been accomplishing an important work, but it cannot be dwelt upon here.

The developments of the past year in connection with the present condition of the people give reason to hope that the use of proper Christian influence will lead to an early acceptance of a purer Christianity, and result in either the formation of independent Protestant churches, or a renovation of the Bulgarian Church. The present is a time of peculiar interest. The nation, after long efforts, has obtained from the Government the concession of the right to have an independent Church and Exarch, and representatives are soon to meet and decide upon the form of that new Church. The people are not so strongly bound to any forms as to prevent change. Many things would lead them to dislike the "Orthodox" or Greek Church, and others would prompt them to choose articles of faith more in accordance with the Gospel. It is therefore a time for Christians in America and elsewhere, who believe that God hears prayer, to remember this people in their supplications, and to plead that the Holy Spirit will guide the Bulgarian leaders to such plans and decisions as will most advance the cause of truth among the nation.

But whatever may be the course of the national party, God, by His blessing hitherto, seems to call on the Church for an efficient prosecution of the mission work in this interesting field. The present stations are so weak that Philippopolis—a city of 30,000 inhabitants, and the political centre of 650,000 people—has just been left temporarily unoccupied, till help can come from America. Is there not a call upon the Church to send some of her young men—her young pastors—to be leaders in the work of the Gospel among a people who will soon be, probably, the most influential nation in European Turkey?

SOUTH AMERICA.

NEW ECCLESIASTICAL LAW IN VENEZUELA.

The following law respecting the position of the clergy of all sects in Venezuela was recently passed by the Congress of that State on the recommendation of the President:—

The Congress of the United States of Venezuela decrees:—Art. 1: Religious liberty being established by the Constitution of the Republic, the public or private profession of any religion is free in so far as their belief and worship do not disturb public peace, nor offend morality, nor alter the constitutional and legal order of things. Art. 2: There being no constitutional religion of the State, all existing religions and those that may be introduced into the country shall subsist by the charity or contributions of their respective devotees. Art. 3: Venezuela has the right of admitting and of causing to depart from its territory the ministers of any denomination—a right which shall be exercised by the National Executive towards those said ministers whom it may consider prejudicial to public order or to the sovereignty of the Republic. Art. 4: Venezuela does not consent to nor admit on its territory archbishops nor bishops, nor ecclesiastical courts, nor any ecclesiastical hierarchy, considering them incompatible with the rights of the independence and sovereignty of the country. Art. 5: The churches and religious congregations are disqualified from acquiring real estate properties in the territory of Venezuela, and those which possess them will need the authorization of the National Government to dispose of them. Art. 6: There shall not be published, circulated, nor fulfilled in the territory of the Republic, the Syllabus, nor any bull, apostolic brief, mandate, encyclical, nor any pastoral or edict of ecclesiastical authorities of any religion whatever. Art. 7: No ministers of any religion shall be permitted in their discourses, sermons, edicts and lectures, or documents to which publicity is given, to criticize or censure, as being contrary to religion, the laws, decrees, orders, sentences, or dispositions of the legislative, executive, judicial, or municipal authority; nor to provoke by such acts or documents a disobedience to the law or to the authorities or functionaries of the Republic; nor by means of allusions, suggestions, personal censures, or by any other mode to contribute to the disturbing the conscience and harmony among families or among private persons, or to impairing their reputation. Art. 8: No minister of any

religion may dedicate himself to public instruction. Art. 9: The sum hitherto destined in the estimates of public expenses to ecclesiastical purposes shall be applied to popular instruction. Art. 10: The violators of this law shall be treated as usurpers of the prerogatives of the national sovereignty, and shall, consequently, be expelled from the territory by the executive power. Art. 11: All the laws concerning ecclesiastical patronage, and every other that may be opposed to the provisions of the present law, are repealed. ADDRESS TO THE PRESIDENT OF VENEZUELA.

The Royal Mail steam packet *Essequibo*, which sailed from Southampton on the 12th ult., carried a small case addressed to the British Consul at La Guaira, containing a Bible and an illuminated congratulatory address, presented by the Committee of the South American Missionary Society, in the name of its supporters, to the enlightened President of Venezuela, his Excellency General Guzman Blanco.

Now that he and his people have so nobly cast away the fetters of Romish intolerance and priestcraft, Pius iv. may be willing to concede much in order to recover his authority. "But," remarks the *Record*, "the wounds Rome has inflicted are too fresh, and the degradation wrought by her influence is too deep, ever to allow the President and his responsible advisers to be again ensnared by her allurements. At such a time, when superstitions and lying traditions are being rejected by this people, it is of the utmost importance that the truth in its purity and simplicity should be presented to their minds. We rejoice to think that the Church possesses such a thoroughly Protestant Missionary Society ready and willing to go on and possess this promising field, notwithstanding that its resources are already severely taxed by the number of mission stations now in operation."

THE PRESIDENT OF VENEZUELA ON PROTESTANTISM.

The *South American Missionary Magazine*, in announcing the arrival in England of the Rev. J. Roe from Venezuela, says: Very encouraging indeed are the prospects held out in that country, struggling, as it were, to emerge from the thick darkness which has hitherto enveloped it, for an earnest-minded and gifted man. Very great and noble would be the work before him. The President, in unmistakable language, says: "Come over and help us." Several times we are told he said: "Is it not possible to

have a Protestant Church?" and casting his eyes across the vast expanse of ocean to our own dear country, and his thoughts, perhaps, carried back to the time of Henry VIII., he exclaimed: "I want to do what was done in England,—I want to have a Reformed Protestant Episcopal Church."

WITHDRAWAL OF THE NEW ECCLESIASTICAL LAW.

Since the above was in type, accounts have been received stating that the ecclesiastical

revolution in Venezuela is at an end. Archbishop Guevara, of Caracas, whom the Pope long endeavoured to maintain in office, though he had been expelled the country by the Government, has now, with the consent of the Roman See, a successor, who has taken the oath to the Constitution. Consequently the President sent a message to the Legislature, asking for the withdrawal of the anti-Roman laws, which was done.

Home Intelligence.

A NEW RITUALISTIC SOCIETY.

The *Morning Post* has the following: A society has been established under the designation of the "Society of the Holy Cross," to the membership of which only priests of the Church of England will be entitled. The Rev. A. H. Mackonochie, Vicar of St. Alban's, Holborn, is the Master, and he is assisted by four vicars, who, with the Treasurer and Secretary, are elected from the Master's Council. On this council seats are occupied by the Rev. Dr. Littledale; the Rev. A. H. Stanton, of St. Alban's; the Rev. C. F. Lowder, Vicar of St. Peter's, London Docks; the Rev. H. D. Nihill, of St. Michael's, Shoreditch; the Rev. F. Murray, Rector of Chislehurst; the Rev. R. R. Bristow, Vicar of St. Stephen's, Lewisham; the Rev. Messrs. Courtenay, Parnell, Nicholas, and others. The Master will be assisted by the Rev. W. H. Hutchings, Sub-Master of the House of Mercy at Clewer, the Rev. Orby Shipley, and others as assessors. The Tract Committee consists of Dr. Littledale, Mr. Nihill, and Mr. Bristow. Mr. Murray will direct his especial attention to the subject of "retreats." The Foreign Mission Committee is composed of the Rev. A. Tooth, Vicar of St. James's, Hatcham; the Rev. W. Field, of St. Nicholas College, Lancing; and Rev. A. Pixell. The theological lectures will be arranged by Mr. Bristow, and there will be committees on the affiliation for guilds and other matters of importance.

RITUALISM IN THE DIOCESE OF LONDON.

A London correspondent of the *Belfast News Letter* writes: "I have before now remarked that whereas rigid conformity with the rubrics used to be the note of the old Tractarian party, incessant novelties are the note of the modern Ritualist. Yesterday I was at St. Mary's Church, Primrose Hill, one of the newest of the Ritualistic churches, and

I found a very considerable development since I was last there. The clergy wore huge fur tippets, the very sight of which would have made ordinary clergymen perspire, at all events in such weather as we had yesterday fortnight. From the tippets hung a tassel, something like a bell-rope, and the wearers were evidently so proud of their 'beautiful garments' that, instead of reading the prayers kneeling in their stalls, they intoned them standing with their backs to the people, thus 'facing east' even during 'matins.' Before and after the *O Venite* and the *Benedictus*, one of the clergy chanted something out of his own head, the words of which I could not catch. The layman who read the lessons not only saluted the 'altar' as he passed to and from the lectern, but bowed to the clergy also. The large collection of candles on the 're-table' were of carefully-graduated heights, like the pipes in an organ. The recent judgment of Lord Penzance against the use of a crucifix has been ostentatiously disobeyed, and a large black and white ivory crucifix is affixed to the wall near the ramshackle structure which passes for a pulpit. Half an hour of this sort of thing was quite enough, and I did not stay to see what new development had been made in the celebration of the 'mass.'"

LITURGICAL REVISION.

It is stated that an effort has been made to induce the Church Association to adopt the objects of the Prayer Book Revision Society. The success of the prosecutions under the Public Worship Regulation Act seems to have led to the Association being invited to undertake in the matter of doctrine what they have already done in respect of ceremony and discipline. The Council of the Association, however, has decided to adhere to its old programme.

The *South Eastern Gazette*, in reference to

this subject, remarks in a leading article: "Mr. Disraeli supported and carried the Public Worship Regulation Bill avowedly for the purpose of 'putting down Ritualism.' At the time of its passing through Parliament, the Recorder of London, who had charge of the measure, stated his intention of applying the machinery of the Act in a future session to doctrine as well as to ritual. This extension has not been effected. Until it is done, however, the Ritualistic evil will have been 'scotched, not killed.' The only thorough method for allaying it is to revise the Prayer Book. Every one knows that, as it stands, the Prayer Book is the result of a compromise. The High Church party of the present day, as the descendants of one of the parties to the compromise, refuse to be bound by what was then done. On the contrary, they seek to put on certain words and phrases constructions which were expressly repudiated as Popish errors. It is time, then, to make things clear and certain. It is a matter of regret that the Church Association would not take what one would expect was its rightful position in such a matter. Failing it, the laity and Evangelical clergy ought to feel themselves all the more bound to give whatever aid is in their power to the Prayer Book Revision Society, and to advance in every way they can the objects which that society seeks to attain."

THE LAMBETH CONFERENCE.

The origin of the Conference which met lately at Lambeth, as mentioned in our last number (pp. 260, 278), having been attributed to "one or more" Nonconformist ministers by the *Christian World*—which also remarked that "it would have been manifestly better if Dr. Tait had thought of such a Conference himself"—the Rev. Dr. Stoughton, writing to that journal, observes: "I beg to say that what you wish is exactly what the Archbishop did. It will be remembered that some time ago he expressed at a meeting of Convocation some very catholic sentiments with reference to English Nonconformists, and it was in the course of friendly conversation on that subject afterwards that his Grace expressed a desire for such a Conference as was ultimately held. All that followed in the way of preparation was arranged with the view of ascertaining how far such a Conference was desired by our brethren, and of conveying the result to the Archbishop. Certainly, the first step taken indicated, to use your own language, 'in a marked and gratifying way, the Christian charity of the Primate,' and sym-

pathy with him in this respect was shown by 'the six bishops present.' All who met them were refreshed by the harmony of feeling which was manifested, and encouraged in their Christian work by many of the statements that were made."

THE LATE DR. HALLEY.

We regret to record the decease of the Rev. Robert Halley, D.D., one of the oldest and most respected Congregational ministers in the country. The Doctor was born on the 13th of August, 1796, and thus at his death had just completed his eightieth year. His native place was Blackheath. He was educated for the ministry at Homerton Academy, and was ordained pastor of the Independent church at St. Neot's in 1822. In 1826 he became resident classical tutor in Highbury College. Here he remained for thirteen years, at the end of which period he was invited to succeed the late Dr. M'All in the pulpit of the Independent church, Moseley Street, Manchester. He accepted the invitation; and accordingly, in 1839, he went to Manchester, and spent eighteen busy years most happily in that city. He complied with the offer made to him, in 1857, to fill the office of Principal of New College, London, rendered vacant by the death of Dr. John Harris; from this position he retired in October, 1872. Dr. Halley, in his old age, took a hopeful view of the prospects of the Church and the world. In his farewell speech at New College, he said: "I believe we are preaching more fervently than ever Christ crucified—Christ, the Friend of the sinner, the enemy of no man, the kind Friend—none kinder—that gave His life for His friends. I think little of other matters now, little of controversies, little of old divisions. I think now of one great truth—the preaching of the simple Gospel, that Christ was crucified to save sinners. Standing here in my old age, I am happy to express my assent and consent to that one doctrine. I refer to no other; and to that I say, Amen and Amen!" Dr. Halley preached his last sermon on June 25, at Arundel, where his son is minister of the Congregational church. He had been conscious for some time of "the beginning of the end," and his familiar petition at family prayer was, "Be with us in that last struggle and conflict." Before retiring to rest the night before his death, he began a prayer with the words, "I thank Thee, O God, that Thou hast been with me to the very last." Within a few hours of that time, without disease or pain, the venerable servant of God fell asleep.

Literature.

Life in the Southern Isles; or Scenes and Incidents in the South Pacific and New Guinea. By the Rev. WILLIAM WYATT GILL, B.A. London: The Religious Tract Society.

THIS volume gives the results of the author's observation and experience as a missionary for twenty-two years in the Hervey Islands. The natural features of this group, with their flora, birds and animals; their history since they were discovered by Captain Cook; the condition and manners of the natives; the introduction and progress among them of Christianity; and a variety of other matters, are here brought under the reader's notice in a style which cannot fail to secure attention. The author's account of his visit to New Guinea is the same in substance as that which was read before the Royal Geographical Society in 1873. The text is illustrated by a large number of well-executed wood engravings.

South African Missions. By C. H. MALAN. London: Nisbet and Co.

MAJOR MALAN here gives a lively sketch of the history of the French Protestant Missionary Society; its work among the Basutos, in South Africa; and a still more succinct account of the origin of the American Board of Missions and the labours of its agents in Zululand; with a narrative of visits paid by him to both these mission-fields. We have also glimpses of other missions in South Africa, not the least important of which is the Major's own mission to the Galeka tribe. Some particulars of his heroic ancestors and their neighbours—numbers of whom three centuries ago suffered death, others being driven from France, their native soil, into exile—form a feature of special interest. The whole is written in a tone in which ardent zeal, devotion, and a grateful piety are alike conspicuous.

A Universal Geography. By the Rev. THOMAS MILNER, M.A., F.R.G.S. Revised and brought down to the Present Time by KEITH JOHNSTON, F.R.G.S. London: The Religious Tract Society.

MILNER'S Geography, as originally published, was second to none of its class. In this volume the same comprehensive plan, by which historical, mathematical, physical, and political information, each constitutes a separate division of the whole, has been preserved, but the additions throughout are so numerous and valuable as to render it virtually a new work. The five hundred pages of the earlier volume have grown into eight hundred in that before us, the text has been altered so as to accord with the numerous territorial changes in the various States of Europe and other divisions of the globe, and the progress of geographical discovery has been brought down to the latest date, so as to include

mention of researches as recent as those by Cameron and Stanley. A copious index makes the large mass of information which the work contains readily available. The plan and the execution of this, "Universal Geography" alike command our warm approval; it must be unquestionably regarded as the best book of its class.

Micheline: a Tale. By Madame EUGENE BERNIER. Translated by Mrs. CAREY BROCK. London: Seeley, Jackson, and Halliday.

IN a wreck which took place some seventy years ago off the coast of Normandy, the only survivor was a little girl about three years old, who was found locked in the embrace of its dead mother. The catastrophe occurred close to the rock known as Mont St. Michel, where stood a fortress, at that time used as a prison for political offenders. The child was hence named Micheline, and was adopted by the head gaoler and his wife as their own; but, as she grew up, she became possessed with an absorbing desire to ascertain her parentage, which was obviously of much higher rank than that of those good peasants among whom her lot was cast. The discipline she experienced before this knowledge was gained, the influence of her simple piety, and the success of her heroic devotion in the cause of an injured prisoner, are all traced skilfully and with a view to the reader's moral improvement. There are in the course of the tale some pleasing sketches of the scenery on the coast of Normandy and of the Channel Islands. The translation is executed in a style of finished excellence.

A Guide to Evangelical Work on the Continent of Europe, and on the Southern and Eastern Shores of the Mediterranean. London: James Nisbet.

"WHEN a Christian of the apostolic days," writes the Rev. Horace Noel, in the preface to this "Guide," "arrived at a city like Ephesus, Rome, or Corinth, his first inquiry would be, not for the temple of Diana or the statue of Jupiter, but for the house where the assembly of his brethren were to be found." In the present day, this is the practice of English Christians far less than it ought to be. In this age too many English travellers are rather inclined "to offer the right hand of fellowship to the blood-stained hand of Rome; and they bring home with them much which they have gained by that fraternization." It is with a view of promoting a fraternization of a more scriptural kind that this little volume has been compiled. It is, in fact, a directory of Evangelical ministers and places of worship and Evangelical work on the Continent. By a double alphabetical arrangement and an appended "Index of Places," the information it contains is

rendered most readily accessible. To Christian men and women travelling on the Continent this little book will form a most useful supplement to

the "Murray" which most of them are accustomed to carry in their hands on their foreign tours.

Evangelical Alliance.

ANNUAL CONFERENCE OF BRITISH AND FOREIGN CHRISTIANS,
TO BE HELD IN SOUTHPORT, LANCASHIRE, ON OCTOBER 2, AND FOLLOWING DAYS.

MEMBERS of the Evangelical Alliance and other friends of Christian union are reminded of the approaching Conference, and are cordially invited to be present.

The following is the completed programme of arrangements:—

TUESDAY, OCTOBER 2.

SIX P.M.—A SOCIAL MEETING for mutual introduction and conference. Address of welcome by the Rev. Canon Clarke, D.D., to be responded to by visitors, representing British and Foreign Organizations of the Alliance.

WEDNESDAY, OCTOBER 3.

MORNING, 10 O'CLOCK.—Opening Devotional Meeting. Chairman: The Hon. and Rev. E. V. BLIGH, M.A., West Malling, who will deliver the ANNUAL ADDRESS. 11 o'clock.—Business Meeting. 1. Appointment of Secretaries for Conference. 2. Resolution on the Order of Business. 3. The "Practical Resolutions" to be read and enforced by the Rev. J. H. RIGG, D.D., London. 4. Brief Abstract of the Acts of the Evangelical Alliance since last Conference, to be read by the Secretary. 5. Cash Statement, to be presented by John Finch, Esq., Treasurer. 6. Address by the Rev. James Stevenson, M.A., Dublin; subject: The Power of the Evangelical Alliance, and how best to use it for local objects. To be followed by a brief discussion.

PUBLIC MEETING in the Evening at 7.—Addresses from British Members and Delegates from European, American, and other Branches of the Alliance.

THURSDAY, OCTOBER 4.

AT 10.—Devotional Meeting. Chairman: The Rev. SAMUEL PEARSON, M.A., Liverpool. CHRISTIAN MISSIONS IN EUROPE. At 11.—Chairman: DONALD MATHESON, Esq. Subjects—1. The Present State of Europe in relation to the Spread of the Gospel. Address by the Rev. J. B. Paton, M.A., Nottingham. 2. The Duty of British Christians with regard to the Continent, and the best means of increasing their interest in its Evangelization. Addresses by the Rev. Horace Noel, London, and the Rev. Wm. Park, M.A., Belfast. Discussion will follow.

THE AFTERNOON will be devoted to Sectional Meetings, to be held for the consideration of the following subjects: 1. The Gospel among European Jews. Address by Rev. Josiah Miller, M.A., London. 2. The State of Papal Europe. Address by the Rev. Wm. Arthur, M.A., London. 3. Condition of the Protestant Churches in Europe. Addresses by M. Rosseau St. Hilaire, de l'Institut de France, and Pastor Erdmann, Inspector of Evangelical Society for Germany, Elberfeld.

PUBLIC MEETING, Evening at 7.—Chairman: JOHN B. FELL, Esq. Subject: Continental Missions. Addresses by the Rev. R. S. Ashton, B.A., Lord Radstock, Pastors Fisch, D.D., Paris; Anet, Belgium; Rev. L. S. Tugwell, Spain; and others.

FRIDAY, OCTOBER 5.

A PUBLIC BREAKFAST at 9. Chairman: W. SMITH, Esq., Mayor of Southport. Addresses and resolutions. At 11.—Business Meeting. Addresses—1. The Influence of Recent Evangelical Movements in Great Britain and America on the Promotion of Christian Union. 2. Modern Controversies, and how best to conduct them without injury to Spiritual Life and Christian Charity. Address by the Rev. Samuel Manning, LL.D., London. 3. Lay Work and Lay Workers in the Church of Christ. Address by the Rev. Richard Brown, Nottingham.

PUBLIC MEETING, Evening at 7.—Chairman: JABEZ JOHNSON, Esq., Manchester.

ANNUAL INVITATION FOR WEEK OF UNITED AND UNIVERSAL PRAYER
AT THE COMMENCEMENT OF THE YEAR: JANUARY 7—14, 1877.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."
(JOHN xv. 7.)

BELOVED CHRISTIAN BRETHREN,—The season has again returned for addressing you in the name of the Evangelical Alliance, in prospect of the first week in January of the coming new year.

It has been our privilege for many years annually to invite the children of God, of all lands and languages, to open the new year with united thanksgiving and prayer,—“agreed on earth as touching anything that they shall ask.” Great is our encouragement to renew the invitation. The observance of the Week of United and Universal Prayer has largely

and extensively increased; and the results have been such as, not only to rejoice our hearts and the hearts of multitudes in various countries, but to redound to the glory of Him through whose mediation and on the ground of whose one sacrifice for sin we all have access to "the THRONE OF GRACE."

The times and seasons are causing deep anxiety among devout and thoughtful believers. Heathen and Anti-Christian systems are waking up to the dangers with which the spread of the Gospel is threatening them. Wars and rumours of wars are rife among the nations; and whilst the advocates of open infidelity on the one hand, and of superstitious belief on the other, are putting forth fresh activity, the true soldiers of the Cross are called upon to maintain their spiritual warfare with closer union; with greater diligence; with more constant watchfulness; with more brotherly love; with more fervent and united prayer; and, above all, with stronger, simpler faith in God.—"The Lord reigneth:" let this be the ground of our rejoicing and the strength of our hope.

Fellow-Christians throughout every land! If spared in God's good providence to see the opening of the new year, let us again assemble and lift up the voice of supplication in sympathy "with all that in every place call upon the name of Jesus Christ our Lord." Let us again plead unitedly and fervently for the blessings which wait on "the prayer of faith."

CHICHESTER, EBURY, WAVENEY, ALFRED S. CHURCHILL, WILLIAM ASHLEY, ROBERT LUSH, HARRY VERNEY, JOHN FINCH, J. S. BLACKWOOD, D.D., LL.D., EDWARD STEANE, D.D., DONALD FRASER, D.D., WILLIAM ARTHUR, M.A., JAMES DAVIS, Secretary,	British Organiza- tion, England.	E. CABALIS, GUSTAVE MONOD, M.D., M. KELLER, GEORGE FISCH, D.D., AUGUSTE FISCH,	Paris Com- mittee.	French Branch.
ALEX. DUFF, D.D., LL.D., JOHN HOYES, WILLIAM LECKIE, J. MURRAY MITCHELL, LL.D., FINDLAY ANDERSON,		LEONARD ANET, G. ROCHEDIEU, VIGUET, A. BONNARD, G. DE MEURON,		
WILLIAM BROOKE, CHARLES GAUSSEN, THOMAS MCCLURE, EDWARD HUTCHINSON, J. LAMBERT JONES, C. F. MCCARTHY, D.D., W. B. KIRKPATRICK, D.D., THOS. A. MCKEE, DAVID MULLAN, Secretary.		VAN WASSENAER VAN CAT- WIJCK, VAN WEEDE VAN DYKVELD, M. COHEN STUART, D.D., Sec.,		
WM. E. DODGE, CALEB T. ROWE, S. IRENEUS PRIME, D.D., LL.D., PHILIP SCHAFF, D.D., LL.D.,		C. T. KALKAR, M.D., O. CASSELL, M. J. ERIK NYSTROM, Sec.,		
HENRY WILKINS, JOHN JENKINS, GAVIN LANG, Secretary,		M. HANSEN, H. P. BERGH, Secretary,		
EGLOFFSTEIN, HERMANN MESSNER, D.D., Sec.,		T. H. BRUCE, TEOFILO GAY, Secretary.		
		JULIUS MILLINGEN, E. E. BLISS, D.D., GEORGE F. HERRICK, Sec.,		
		M. D. KALOPOTHAKES, A. P. CONSTANTINIDES, Sec.,		
		S. H. CALHOUN, J. B. CHARLIER, PAUL BAARTS, EDWIN R. LEWIS, JAMES S. DENNIS, Secretary,		
	Scotland.		Holland.	
			Denmark.	
			Sweden.	
			Norway.	
	Ireland.		Italy.	
			Turkey.	
			Greece.	
	United States.			
	Canada.		Syria.	
	Germany.			

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

SUNDAY, JAN. 7.—Sermons:—Christian fellowship. 1 John i. 7.

MONDAY, JAN. 8.—Thanksgiving and Confession,—in the review of the past year.

TUESDAY, JAN. 9.—Prayer: For the Holy Spirit on the Universal Church, Joel ii. 28:—for its deliverance from error and corruption, and its increase of faith, activity, holiness, and Christian charity.

WEDNESDAY, JAN. 10.—Prayer for families:—for the unconverted; for sons and daughters at school and college, and for those abroad; for any in sickness, trouble, or temptation; and for those who have been recently "added to the Church."

THURSDAY, JAN. 11.—Prayer for nations:—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and the maintenance of peace.

FRIDAY, JAN. 12.—Prayer for Christian missions to the Jews and Gentiles, Luke xxiv. 47; for Sunday-schools; and for the CONVERSION OF THE WORLD TO CHRIST.

SATURDAY, JAN. 13.—Prayer for the observance of the Christian Sabbath; for the promotion of temperance; and for the safety of those "who go down to the sea in ships, that do business in great waters."

SUNDAY, JAN. 14.—Sermons:—One Lord, one faith, one baptism, one God, and Father of all. Ephes. iv. 5, 6.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Wednesday, September 13, Robert Johnston, Esq. in the chair. The Scriptures were read and prayer offered by the Rev. S. Shoobridge.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

The Rev. Dr. William Boyd, Forest Hill.

W. Fairlie Clarke, Esq., M.D., Tunbridge Wells.

Lieut.-Colonel Goddard, Blackheath.

W. J. Gwynn, Esq., Antrim.

Mrs. Foster Rogers, Chester.

ANNUAL REPORT.

The Secretary read a draft of the Annual Report, which was approved and adopted. The Secretary was instructed to present an abstract to the Conference at Southport on Wednesday morning, October 4.

OBITUARY.

The death of the Rev. C. Dallas Marston, M.A., a member of the Council, being reported, the following resolution, moved by the Chairman, and seconded by Lieutenant-Colonel R. Wilmot Brooke, was unanimously passed: "The Council take this opportunity of recording their deep sorrow for the loss sustained by this society, and the Christian Church at large, in the removal by death of their beloved colleague, the late Rev. C. Dallas Marston. They remember with grateful appreciation the wisdom of his counsels, his holy walk, his Christian charity towards his brethren of various denominations, and the valuable aid frequently rendered to this Alliance, and to the progress of Christian union both at home and abroad. They instruct their Secretary to express to his widow and the members of his family, the affectionate sympathy felt by the Council and by the members of the Alliance generally with them in their affliction, and the fervent hope that they may be supported by the grace and consolation of the Divine Comforter."

INTERCHANGE OF PULPITS.

The Secretary reported, that on the occasion of his visit to Elberfeld he had, at the invitation of the Churchwardens, and with the concurrence of the British Chaplain, officiated in the English church, and preached

to the congregation assembled on Sunday, August 20.

EVANGELISTIC VISIT TO ENGLISH-SPEAKING COMMUNITIES ABROAD.

A letter was read from the Rev. Dr. Somerville, of Glasgow, bringing the following suggestion before the attention of the Council: "The idea which I venture to contribute has been suggested to me by my experience in India—viz., the importance of *evangelistic visits* to the English-speaking communities that are to be found in so many cities of the Continent. It seems to me that the temporary embassy of even one minister of the Gospel, possessed of qualities fitted for the undertaking, even though he should not be versed in Continental languages, may be productive of varied and lasting benefit. The Alliance has this advantage, that any messenger it might send would go, as I did, to India in an *undenominational* capacity. He would in this way be in circumstances to gather around him persons belonging to all sections of the Church. He would need the co-operation of all, and would assist all alike. His object would simply be, lovingly to present the love of God in the Cross of His Son to all hearts, and so to win souls for Christ. The aim of his mission would be, by the grace of God, to vitalize and benefit all Christian communities. The method pursued might be somewhat of this nature. The visit to a particular town should be limited in extent to a week or two, so as to show that no interference with the ordinary ministrations was intended; and where diversities existed, a common hall opened at other than the hours of public worship, might be selected. The meetings during the period should be frequent, two each day if possible, one more especially for prayer, the other evangelistic; meetings also for young men, ladies, children, artisans, etc., might be held, and the visit terminate with some general conference of ministers and Christian friends. As to the native population, possibly opportunities might be obtained at which the visitor's address to the people might be translated into the language of the country. The influence of a revived English community would be

felt all around, the conversion of British residents would prove one of the most powerful of mission agencies. The mission altogether need not last longer than three, or even two, months, at least till the experiment had been tried. With regard to men. The success of the enterprise, by the blessing of God, would depend, mainly, on the suitability of the messenger. He would need to have the spirit of an evangelist; to be decided in his evangelical views; to be a man of good sense, wise in expedients, and to be ready to act with all. No salary should be offered to the minister, but of course travelling expenses, etc., must be paid, and the minister's pulpit supplied during his absence, at the cost of the Alliance. If it were expedient, a layman, of sentiments similar to his own, might be asked to accompany him. The whole undertaking would require to be carried out with prayer on the part of the several branches of the Alliance, and energetic means should be taken beforehand to prepare each place for the visit of the evangelist. The reflex influence at home of such an embassy would not be unimportant. The congregations of our different churches must be asked to do more in the way of contributing the services of their ministers for a time, for the benefit of the world. The proposed enterprise should be conducted in lively hope—we need men for the work of faith, courage, and of good cheer. It seems to me that the Evangelical Alliance may, in these days, be about to reap the harvest of long sowing. The religious movement still, happily, continuing in the land, has much about it that is akin to the function and spirit of the Alliance. I observe that some religious associations are adopting its doctrinal basis. May the Lord make your Conference a mighty power for the benefit of our sister nations on the Continent."

The Council having heard the communication, expressed their cordial approval of the suggestion, and remitted the whole subject for further consideration to the first meeting of the new Council after appointment at the Southport Conference, in the meantime directing that if the opportunity was afforded, it should be brought before the notice of the Conference about to be held.

PERSECUTION IN EGYPT.

With reference to the cases of persecution in the provinces of Osiout and Keneh, in Upper Egypt, and which were laid before

this Council at a previous meeting, the Secretary read the following memorial, prepared for presentation to his Highness the Viceroy of Egypt:—

"To his Highness Ismail Pasha, Khedive of Egypt."

"The Council of the British Organization of the Evangelical Alliance—a society formed in London in the year 1846, to promote, among other objects, fellowship and co-operation among Christians of all nations—desire, with sentiments of profound respect, to present the following memorial to your Highness:—

"It has been made known to us, that in some of the provinces over which your Highness reigns the rights and liberties of Christian subjects have been interfered with, and that the declared intentions of your Highness to allow the fullest freedom of worship have not, in several cases, been faithfully carried out by the local authorities acting under the Government of your Highness.

"The Council of the Evangelical Alliance have been appealed to by their fellow-Christians, and requested to lay the subject before your Highness, which we beg most respectfully to do; believing that the grievances complained of have only to be brought before your Highness in order to their receiving the prompt attention and redress which the facts alleged deserve.

"We feel assured that the benevolent object of the missionaries and others engaged in Christian work in the lands subject to the rule of your Highness is well known as one aiming to diffuse truths which they deem to be of the greatest importance to mankind; and also as supplying a sound education likely to promote the intelligence and welfare of the people, and to strengthen the foundations of civil obedience and sound morality.

"The particular grievances to which we beg to solicit the attention of your Highness are the following:—

"1. The Protestant community of the town of Motiah, in the province of Osiout, have repeatedly petitioned your Highness's Government, during the past four years, for permission to build a place of worship on one or other of several freeholds which had been successively selected by them for that purpose. The local authority, having allowed himself to become prejudiced against the Protestants of Motiah by the misrepresentations made to him by persons averse to the erection of a Protestant church in that town, refused, after protracted delays, in each case to approve of

any of the four sites submitted to his inspection, and the Protestant community of Motiah have been forced to the conviction that so long as the local authority permits himself to be biased by such influences, it will be impossible for them to select a site to which exception will not be taken. In order to remove all possible hindrances to the granting of their petition, they have expressed their willingness to build their church on any site that may be selected for them by the local authorities. Months and even years have passed without any action being taken in their case, and now they cannot help feeling aggrieved at seeing the righteous intentions and praiseworthy efforts of the Government of your Highness to deal out even-handed justice to all the loyal subjects of your Highness thus persistently and successfully thwarted by subordinate officials influenced apparently by party prejudice and local intrigue. It will not surprise your Highness to learn that, as an inevitable consequence of this unequal treatment of two sections of your Highness's subjects residing together in the same town, a state of chronic excitement has prevailed throughout the community during the past four years, which is prejudicial to the interests of that public tranquillity which it is the aim of the Government of your Highness both to conserve and maintain.

"2. The Protestant community of the town of Koos, in the province of Kench, have been interdicted, for the space of two years, from holding any religious meetings within the precincts of the town. Previous to the issue of this interdict they had, for seven years, met regularly for divine worship in a private dwelling-house rented by them for the purpose. At the end of this period they learned incidentally that their religious meetings were objected to by the Nazir of the town, who had lately taken up his residence in an adjoining house. Anxious to remove the cause of his annoyance, and failing to obtain elsewhere an eligible site or freehold on which to build a place of worship for themselves, they presented a petition to your Highness in the month of October, 1874, asking permission to transfer their religious meetings to their school-house as a temporary arrangement. A few weeks after this petition had been forwarded to the Government, the petitioners were summoned to appear before his Excellency Hassan Pasha, Governor of the province of Kench, and at his instance and in pursuance of his orders the Nazir of

the town of Koos demanded and obtained from them a written promise, pledging themselves to abstain and desist from that time forth from meeting together as a congregation for the practice of the rites of religious worship, either in the school-house or in the dwelling-house heretofore used for that purpose, or even anywhere else within the precincts of the town, until a formal writ of licence should be given them from the Government. The local police were charged to enforce this interdict with pains and penalties if necessary. It has now been in force for a space of nearly two years, and the attempt to have it removed has failed; consequently, during this long period, these loyal subjects of your Highness have been forcibly prevented from stately performing the sacred duties of public worship enjoined by Almighty God on all mankind.

"3. The hostility on the part of the Governor of the province of Kench towards the Protestant community of the town of Koos has encouraged some of the Coptic Sheykh in that province to cherish the hope that they will be allowed to maltreat and abuse with impunity their Protestant fellow-subjects, with a view to coercing them to return to the Coptic Church; imagining that in so doing they are even rendering a service to your Highness. Acting apparently on this assumption, the Sheykh of Negadeh—Macarius Macar—has introduced a reign of terrorism in that town, forbidding the Protestants of Koos from vending their wares in the Negadeh market, and from passing the night within the precincts of the town; even threatening to bastinado any Copt belonging to his district who should be found reading their books or helping in any way to spread their doctrines. Embittered at the small success with which his efforts were attended, and emboldened by the impunity with which he had hitherto been allowed to oppress the weak and punish the innocent objects of his hate, the Sheykh of Negadeh—who, by his official position, is the representative of the Government of your Highness in that town and neighbourhood—laid violent hands on two men while they were returning, on the evening of the 25th or 26th of December last, from the house of a Protestant friend. They were bastinadoed with a whip of hippopotamus hide in so brutal a manner, that one of them—Berais Buktur by name—after lingering on in great pain for a few weeks, died on the 25th of January, leaving a widowed mother, wife and sister-in-law, and three fatherless

children to mourn his untimely death. A detailed account of this sad case has been given to the Protestant world by one who investigated the matter on the spot immediately after it occurred.

"Unless the grievances noted above are speedily redressed, and the Protestant subjects living under the Government of your Highness are put on an equal footing with their Coptic fellow-subjects, similar occurrences, it is feared, will take place on a larger and increasing scale.

"We lay these statements of grievances before your Highness with the hope that immediate measures may be taken to give protection to Protestant Christians and their congregations, such as will be in accordance with the enlightened policy of your Highness, and with the peace, contentment, and happiness of your Highness's subjects.

"We beg to express our cordial desire for your Highness's health and welfare, and our fervent hope that your Highness's Government, by a firm recognition of the principles of just and benevolent toleration, may thereby promote the progress and prosperity of the people and the esteem and admiration of civilized nations."

(Signed on behalf of the British Organization of the Evangelical Alliance.)

The Council having approved the memorial, instructed the Secretary to submit it to the Vice-Presidents, members of Council, and officers for their signature, and to take steps to forward it by the proper channel to his Highness the Khedive of Egypt.

CONVERTS FROM JUDAISM.

Referring to the case of persecution of a Jewish convert to Christianity, brought before this Council at their meeting on March 8, 1876, the Secretary reported communications from Barmen and Lemberg. The Council were informed that Isidore Goldstern had been declared by his judges innocent of all the charges brought against him, and for which he had been thrown into prison and arraigned before the judicial tribunals. He had been restored to liberty, but was still suffering from the effects of his long imprisonment and cruel treatment. He rejoiced in Christ Jesus, and was determined to devote his life in making known to his Jewish brethren the Gospel of the grace of God. His brother-in-law, who had been one of his fiercest opponents, won by the faithful and persevering testimony of his relative, has already followed his example, and openly confessed Christ before his brethren. Isidore

Goldstern, with his wife (also converted from Judaism), has returned to Barmen, and is about to be received into the Missionary Institution there with a view to entering on a course of instruction for the work of the Christian ministry.

The Council, considering this case deserving of their special sympathy and aid, authorized the sum of £10 to be forwarded to our friends in Barmen for Isidore Goldstern's use, with an expression of Christian regard and the fervent hope that the same grace which has strengthened him to make a good confession of the Lord Jesus will sustain him to the end.

INTOLERANCE OF THE TRANSVAAL GOVERNMENT.

The following communication to the Secretary from Major Malan was read:—

"Dear Sir,—As the Lord has been pleased to use the efforts of the Evangelical Alliance to much good in the furtherance of His Gospel throughout the world, I am led, after prayer for guidance, to address the Council on behalf of the French Protestant Mission in South Africa. This mission has been for many years labouring in the Basuto tribe, which is now under British protection, and the French missionaries also claim the right of British subjects. Their labours in this tribe have been much blessed by God, and of all the native races in South Africa none has advanced farther in civilization than the Basuto tribe. Circumstances led to a desire on the part of these missionaries and the native Basuto Christians to send the Gospel to a far distant tribe between the Limpopo and Zambesi rivers. The mission started in April this year, consisting of M. Dieterlen, a French missionary, four Basuto evangelists and their wives, with other Basuto Christians—all British subjects. Application had been previously made for the passage of the native Christians through the Transvaal; this had been refused. As no hindrance is put on white men travelling through the Transvaal, it was determined to send M. Dieterlen with the native Christians. The mission party entered the Transvaal in May. Near Pretoria, they were arrested, their property seized, and they were put into the common prison; M. Dieterlen being bailed out by a German missionary for £300. On the plea that they had no pass, and that (like all travellers to the interior) they were carrying guns and ammunition, the Transvaal Government, in spite of explanation from M. Dieterlen, ordered them back across their

frontier, and would not allow them to proceed. The order was dated 'State President's Office, Pretoria, May 16, 1876.' Their mission was to a tribe far beyond the northern limit of the Transvaal; and as travellers on an errand of civilization and mercy, as well as being British subjects, they were entitled to hospitality and courtesy from the Government and people of the Transvaal. Having for the past five years taken the deepest interest in all that concerns the welfare of the African races, and being somewhat acquainted with the position of affairs in South Africa, I can only account for the behaviour of the Transvaal Government on the ground of fear lest, as the country becomes opened up, it would lead to the inland tribes preferring British protection to Boer or Transvaal conquest. No civilized nation would have sent back a Christian mission from a friendly State for a mere breach of etiquette. It is in the interests of Christianity and civilization in Africa that missions from the British territories should be allowed to proceed through the Transvaal; for although that Government permits missions of the Dutch and German Churches to labour among the tribes within its territories, none are prepared to go to the tribes beyond except the Christians of Basutoland. I pray that, for the glory of God and the good of man, the Lord will guide the Council in its action in this important matter; and I am, dear Sir, very faithfully yours in the Gospel of Christ,

"C. H. MALAN,

"Late Major in the Army.

"Mertoun, St. Boswell's, N.B., Aug. 23."

The case has been brought before Her Majesty's Secretary of State for the Colonies, and is receiving his attention.

SABBATH OBSERVANCE ON THE CONTINENT. CONGRESS AT GENEVA.

The arrangements of the Central Swiss Committee for holding a Conference at Geneva on the question of Lord's-day Observance, were reported; the meetings to commence on Thursday, September 28, and to last until Sunday, October 1. Delegates from the different Protestant societies for Sabbath observance had announced their intention to take part in the Conference and present reports on the state of Sabbath observance in different countries.

In accordance with the earnest invitation of the Committee, the Council authorized the Secretary to attend the Conference and convey to the assembly the expression of lively interest felt by this Council and the members of the Alliance generally in that important movement, which, through the divine blessing, had sprung from the Conference of Christians of all nations held in Geneva in 1861.

ALLIANCE MANUAL FOR FRENCH-SPEAKING COUNTRIES.

The Secretary laid on the table a French translation of the Manual of the Alliance, giving the origin, principles, and practical results of the society in various lands, with a view to its circulation on the Continent.

SUBSCRIPTIONS RECEIVED SINCE AUGUST 25, 1876.

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